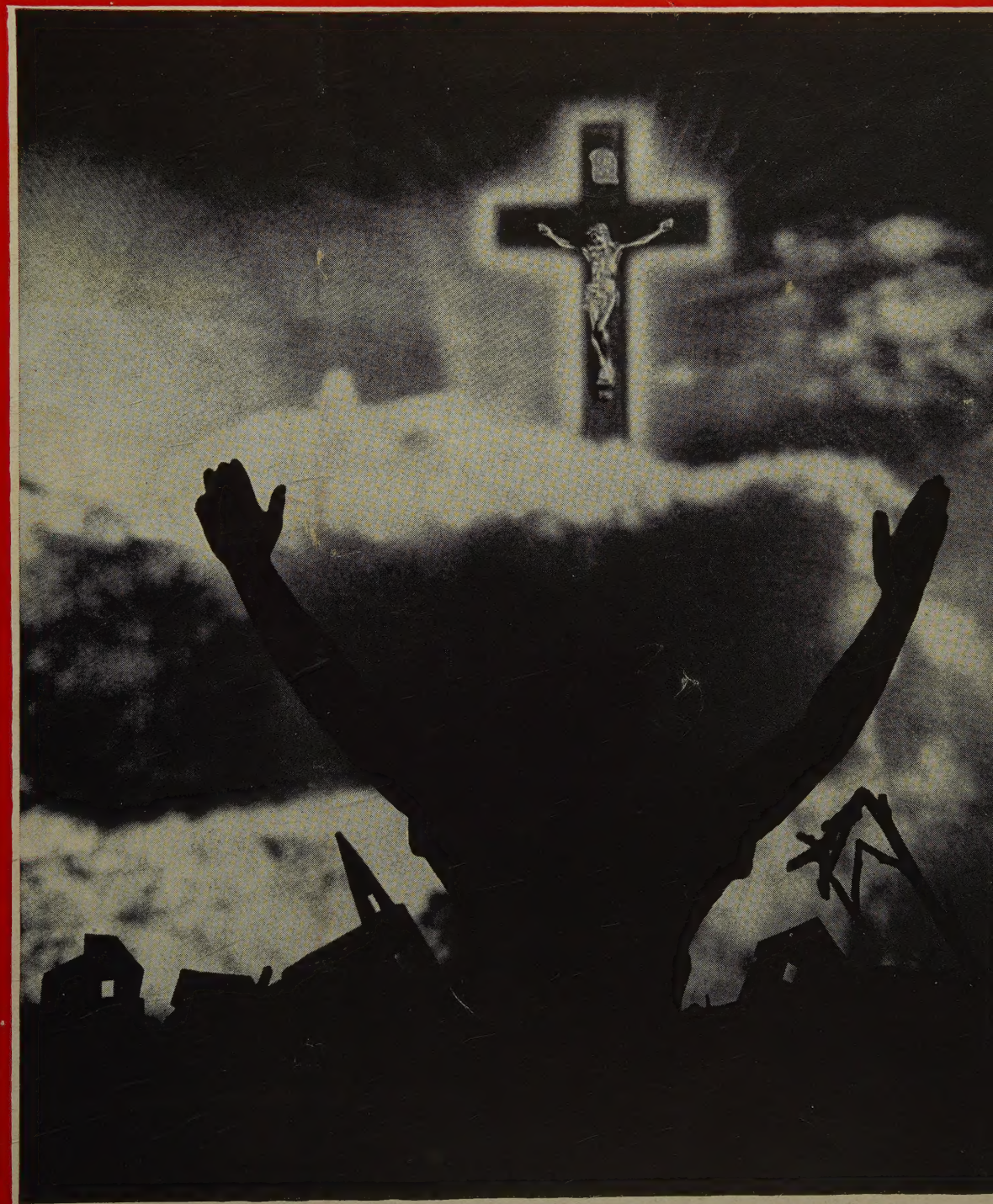
The Pastor

JANUARY • NINETEEN FORTY FIVE



"THIS IS THE WAY THE WORLD ENDS" . . .

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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This spot, as you may have noticed, has been reserved by the editor to introduce a few of the persons who make valuable contributions to *THE PASTOR*. One of these persons is Sewall B. Jackson, onetime newspaperman and now manager of the Typographic-Editorial Department of The Methodist Publishing House. Mr. Jackson sees that "things fit and ends meet" as far as type is concerned, and he handles the production of *THE PASTOR*. Through his office go also all the magazines of Methodism's church school literature. In these busy wartime days, he has done much to solve our complicated printing problems.

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EDITORIAL

This is the way the world ends
This is the way the world ends
Not with a bang but a whimper.
—*The Hollow Men*, by T. S. *Eliot.*

For T. S. Eliot's Hollow Men, the world ends without the excitement of sudden crashing. A childish whine is the appropriate and final note of these men who exist without faith and without hope.

But the change of one word in Eliot's last line—the change of "whimper" to "vision"—confronts us with the truth that a latent faith and a persistent hope may be joined by Another Factor to begin for men a new world: The old world (the world of pride and selfishness and hate and lust) ends with a *vision*, a vision of the Cross. When mankind sees the Cross of Christ anew and identifies himself with that Cross, his old world of defeat comes to an end and a new world of brave and honorable living begins.

Most of us are certain that the world we have known cannot endure, for in this world man's inhumanity to man has sunk to incredible depths. The present war is only one phase of rebellion against this blasphemous world. There is, we are beginning to see, something worse than war, and war may be an attempt to escape a catastrophe more vast. The worst tragedy is to exist without faith, to be inspired by no shining vision of New Heaven and New Earth. We perceive the protest against this tragic fate in man's restlessness and violence—in his temporary enthusiasms for little, fragmentary faiths. Man prefers death to an ignoble life.

At its best the Christian Church has understood man's fight against meaninglessness and despair. The Church has known that even man's perversions are merely indications of a deeper and often unconscious struggle to gain the life of beatitude. When it is not asleep, the Church deals realistically with the roots of human behavior. It knows that without vision man perishes. Man is created for high purposes; his nature is violated when his talents are turned to low aims. Nothing less than a vision of the highest manhood and Deity in flesh will help man attain his full manhood. Humanity and Divinity, says the Church, are met in Calvary. In Calvary is revealed the love which is at the center of all things. It is only by accepting that love and identifying himself with the One who revealed it that man can throw off his death drive and live the heroic life he was created to live.

This conception of life has been considered outmoded in our time. But the Church, which is by necessity radical, is under no less obligation to preach this gospel. The Church must bring man back to a consideration of what, after all, is most important. Long ago a Philippian jailer asked the question which man has asked in every age: *Sirs, what must I do to be saved?* Our pulpits, surrounded by the doubt and cynicism of today, must answer that question. If we answer it, we shall be preaching Christianity more powerfully than it has been preached in our time.

The Church's task is to have done with shallow moralizing and to give mankind a vision of Calvary. Man wants to hear about the subjects which have been too often neglected—about the meaning of God and the life, death, and resurrection of Jesus Christ; about how to overcome sin and how to resolve guilt; about the Church and its unique place in history; about the Christian life and how it may be lived amid the pressures of an antagonistic industrial age. If the Church can recover its central teachings, it can confront man with a vision which will save him from himself.

The question facing man today is: Will he recognize real worth when he sees it—will he look behind superficial criticisms of the Church and realize that the Church is the one hope of the future? As man sees the Church in its true light, he will be compelled to choose between the hope and inspiration he finds in the Church and despair outside.

Will there be a Christian Renaissance? History is filled with stories of men who, having reached the last limits of despair, suddenly discovered hope and inspiration in the Christian faith. These men symbolize the return of their age to a higher civilization. Paul had his Damascus Road; Augustine, his discovery in the Milanese garden; St. Francis, his incredible visions of life as it ought to be; Dante, his way out of the Dark Wood, and John Wesley, his Aldersgate. The modern Church has as much right to assume that there will be another Christian Renaissance as it has to assume that "decline is inevitable." Of course, the score is against mankind today—if you overlook the heroism of the human spirit and the fact of Calvary.

The question for the Church remains: dare we believe the Christian gospel? When we believe it, we shall throw off the dullness and softness that have characterized our institutional life and inherit the kingdom of hard striving and beauty promised by Him who said, *And I, if I be lifted up from the earth, will draw all men unto me.* It is only thus that the insane world we now know can be brought to an end.

slants on the secular

THE December 16 issue of *The Saturday Evening Post* contains an article on "Are the Chaplains Doing a Job?" After making a trip around the world, *Post* Writer David G. Wittels reports that the heralded religious upsurge is hard to find, "that most men in the fighting forces seldom think about religion." Some progress is being made, he says, though chaplains are realistic and do not delude themselves about "foxhole religion."

Though he has seen fighting men scorn chaplains and "even treat them harshly," Correspondent Wittels says that there can be sensed in most of our men "a deep, true hunger for something they can believe. This hunger is mostly incoherent and very often hidden, but when a chaplain whom the men like and respect touches the right chord, it becomes obvious. And when this hunger is satisfied by a chaplain who can talk straight, in the language of the men, a believer is born."

Working under great difficulties, the chaplains are doing an effective job, reports Mr. Wittels. Despite the friendly and co-operative attitude of the higher officials who decide the policies of the armed services, the chaplains do not always get the respect tradition prescribes for men of the cloth. "Some of the line officers in the Navy and some few officers in the Army are against them from the start, and sometimes are outspoken in telling them so." But the great majority of chaplains are doing their jobs with a devotion and a heroism unsurpassed.

Much has been said in our churches about the necessity of writing letters to the servicemen. Perhaps not enough has been said about keeping contact with their chaplains who also need encouragement from home. Have you ever noticed how very eagerly a chaplain welcomes news of his conference? And how much a good religious book is appreciated? And how much a chaplain likes to "talk shop" with civilian pastors?

WAR-FRAUD GYPS are taking from the purses of Americans $100,000,000 a year—more than the nation's total loss from burglaries, petty larceny, credit failures and forgeries combined—declares the November issue of *Survey Graphic*. War racketeers are soliciting funds to buy dogs for blind war veterans, to assist the wounded, to get servicemen home on furloughs, and to support numerous other fake causes. One of the commonest rackets deals with Bibles and Prayer Books—a racket which combines promises of spiritual and physical safety.

Perhaps pastors, more than any other class of people, are familiar with the methods of war racketeers. What pastor has not been solicited by such racketeers? *Survey Graphic* recommends a simple procedure for discovering whether certain appeals are legitimate: "Ask your Better Business Bureau or Community Chest whether the cause is worthy and its promoters honest."

THUMB through one of the big consumer magazines. Forget, for the time being, your criticisms of modern advertising and consider the basic technique of the advertising man. You may not like his alleged appeals to reason. You may disapprove his enthusiasm for his particular product. Often you may think he is doing his job poorly, but you will have to admit that the good adman knows how to begin where his prospects are. He presents his message in clear terms to *you as you are*. He learns your beliefs, habits, interests, ambitions. He presents clearly and directly the line of action he wants you to take, and he leaves no doubt in your mind concerning the proper steps in that action. The adman understands basic human desires. He knows his prospects. *He reaches the people where they are*—even though he often sells them something they may not need.

Now the theologian and preacher can learn much from the adman, for the adman's basic principle was not too good for St. Paul when he preached in terms the men of his world understood, nor for St. Augustine who revised his vocabulary to reach the educated pagans of the dying Roman empire, nor for John Wesley who broke away from ecclesiastical trivia to speak directly to men coming from the mine shafts.

Somehow the children of this world are often being wiser in their propaganda, we fear, than the children of light.

SPEAKING of advertising, the December 1 issue of *Yank*, official Army newspaper, devotes a page to "advertising's contribution to the war effort." What we are fighting for is simple to the advertising idea man, says *Yank* Writer Sgt. Al Hine. "The soldier who doesn't know by now that he is fighting for blueberry pie and the right (no doubt written in the Four Freedoms) to boo the Dodgers is a dry stick indeed." The ad writers, says the sergeant, "nurse the carefully guarded secret that this war is, in reality, a luxury cruise. They know we aren't alone in our foxholes. Everything from Aunt Elinor's radio to Uncle Eben's toothbrush has 'gone to war' with us." The new world promised by the ad agencies will be "homey and new, and shiny and soft, and robust and restful, and cheap and expensive, and thick and thin, and sharp and dull. It will be everything and nothing."

Shame on the sergeant for being so rough with the American religion of Things and Comfort! It is heresy for him to attack the scriptures of this religion—the ads! His is unsound doctrine indeed. Does he not know that COMFORT is the bright new word of the future, a word which—God forbid—mustn't be changed a single bit?

THE PEOPLE are getting away from the scoffing attitude toward religion so prevalent before the war," observes *Editor and Publisher*, weekly newspaper trade paper. "It is time," the paper says, "for newspapers also to throw off the old taboos and oldtime cynicism."

Here, significantly, is another indication of an end of an era. There is little scoffing at religion today, though there is still healthy criticism of *religiosity*. In throwing off the oldtime cynicism, the newspapers are becoming aware of the new score in today's intellectual climate.

THE SEPTEMBER 15 issue of *The Churchman* (Episcopal) contains an article on "The Case for Non-Church People." Writer of the article is Edna Riley, chairman, National Committee of the Non-Church People of America. The committee is composed of a few of the nearly seventy million people in America who do not belong to any organized church. For many years, says the article, the non-church people "cheerfully listened (when and if we listened!) to the preachers and priests in their pulpits droning out their disapproval of us: we were 'sinners,' 'brands to be snatched from the burning,' 'pagans,' or worse; but it didn't worry us much as we went about our business, spent happy, socially and spiritually valuable Sundays at the ball games or far afield, flocked out to the movies, read our books and magazines and were overwhelmingly good folk . . ."

The article makes a poor case for the non-church people, but it prompts us to one observation concerning our propaganda in the Church. Often this propaganda is put in terms that builds up resistance in people outside the Church. But the Church has nothing to fear from the honest criticism of Non-Church People. If the organization will really keep up-to-date on its propaganda—if it will present the truth about the Church—it will serve the Church and the much "maligned majority" of Non-Church People.

slants on the religious

AMONG the fine articles in the winter number of *Religion In Life* is one on "The Coming Great Church" by Theodore Otto Wedel, canon of Washington Cathedral, Washington, D. C. Canon Wedel says that the far-flung Christian community is awakening to self-consciousness, and the great Church is coming into being, "the Catholic Church of Christian Creed and Christian Faith." Obvious signs of the Great Church are the Ecumenical Movement, the Liturgical Movement in Catholicism, and the revolution in theology. The writer shows how Protestantism has affected the Liturgical Movement in the Catholic Church and has borne the brunt of the intellectual struggle, winning "a great war . . . on the battlefield of modern thought." The Reformation, he points out, "was a revolt against an authoritarian and tyrannical Church order. It was not a revolt against the doctrine of the Church." Though a "decadent Protestantism still reigns in much contemporary church life," the new movements promise to be revolutionary in the Protestant churches. Without repudiating the positive achievements of the Renaissance, the Enlightenment, Science and historical criticism, the new Protestant Orthodoxy has arisen, and "hundreds of Christian scholars and theological students are already breathing the bracing air of a rediscovered biblical Christianity."

Articles like Canon Wedel's are becoming more common in the religious press. Such articles, charged with hope and expectancy, promise that the Universal Christian Community will rise strong and sacrificial to save the best achievements of the old world now dying.

We do not claim to know about the cultural resurrection that is to be, but it seems to us that there is every evidence for the emergence of a unified Christendom which will give the new age its values and its hope. In Catholicism, many leaders will continue to snipe at Luther as the "Arch Heretic" and the "Original Fifth Columnist" while they continue to advocate a policy of exclusiveness and snobbery. In Protestantism, many will spend their energies on "Strictures Against Popery" and exalt sectarian divisions, instead of preaching a positive gospel of their own. But both parties are fighting a losing battle. Both are lost in the wrong salient. Christians who do most to advance the kingdom will be the ones who fight in the interest of a new synthesis—and in the interest of the Church Universal.

FIRST Methodist Church, Miami Beach, Fla. (Paul Nathan Jewett, pastor), has changed its name to the Church of the Good Neighbor as a step in a program to promote good will among religious and racial groups.

This church has shown great wisdom. Church of the Good Neighbor forever reminds the world of a precious ideal for which the church stands. The decision of the church suggests possibilities for new congregations being organized. How wonderful it will be if churchmen will select Christian names for these new churches! In old communities, of course, the term "First" suggests a tradition precious to settled residents, but we fear the name often means little to the stranger. In the big cities, such names as "South End" and "Sixth Avenue" help persons locate the churches, but it often happens that liquor stores choose the same names. The liquor stores, irreverent as they are, would not dare choose such names as Calvary, Christ's Atonement, or Resurrection. And these are terms which cannot be improved upon.

WRITING in the September issue of *The Living Church* (Episcopal), Bernard Iddings Bell reports the results of some of his correspondence with chaplains from his denomination in the armed services. His chaplain friends, writes Dr. Bell, "mostly see that no religious body can do a really good job when every major activity of life is controlled . . . by secularistic forces which have pushed religion into a private and non-social place in our life." The chaplains feel that the churches have too long soft-pedalled the economic and political derivatives of the gospel. They are also persuaded that here has been a failure in the churches' teaching ministry, and "as they look back on their prewar parish life it often impresses them as mostly having been a round of futilities." One chaplain wrote to Dr. Bell: "I don't see how I can go back and take a parish when I am through this job. What a waste of one's life! Priesthood must not be smothered in pettiness." The seminaries are blamed for having "neglected their proper education"—namely, the task of teaching three things: (1) who and what God is and how to find Him; (2) what people are like, what moves their thinking and their acting; (3) how to preach and how to teach. Almost all the chaplains feel a sense of personal inadequacy, and almost all know what they are going to be up against when they get back to their old parishes. They feel they will not be strong enough to "fight the inertia of a Church which sees nothing much in the *status quo ante bellum* that demands fundamental change, which will insist that they deny their new-found vision and conform." The returning chaplains, concludes Dr. Bell, will be on fire to do things in the Church; "and they are scared lest when the time comes they may deny the truths which now they know and settle back into the routine machinery respectable, timid, self-deceptive."

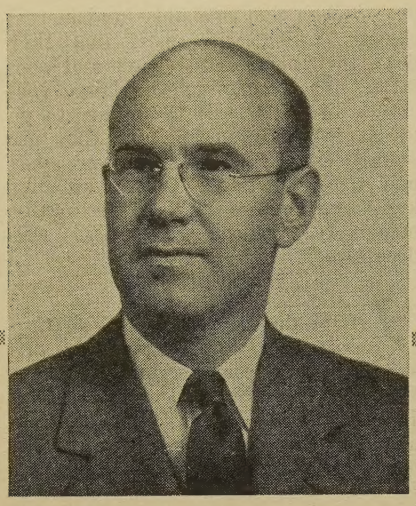
FROM the December issue of *Current Religious Thought* comes this sermon starter from a sermon by Pastor Frederick W. Norwood, minister of St. James' United Church, Montreal, Canada: "If men are not contending for our faith but rather neglecting it, the fault is with ourselves. We ought to have such a radical Christian faith that all the evil in the world would be up against it. An interpretation of Christ that can be easily tolerated and smoothly neglected is just not Christian."

IN HIS recent address as retiring moderator of the General Assembly of the Church of Scotland, Dr. John Baillie made some important observations on reasons for the Church's loss of hold on the life of people today. These reasons are to be found, he said, in the disturbance of traditional community life since the Industrial Revolution and the disturbance of our traditional intellectual outlook since the Enlightenment.

Of the two disturbances, the intellectual disturbance is less significant, Dr. Baillie said. Since the Industrial Revolution, the primary groups of family, neighborhood, village and country town have lost their old cohesion, and much of their old significance has become merged in a mass society characterized by great factories, trade unions, department stores, big business, modern journalism, broadcast news bulletins, mammoth cities and crowded industrial areas.

Dr. Baillie recommends a double strategy for the Church of Scotland: a new strategy of reorganizing church machinery to go directly to the people; and a directing of the Church's energies towards a redirection of national life into channels such as will foster the restoration of family solidarity, an ultimate sense of Christian community, a new sense of the dignity of labor, and the development of true community.

The close student of contemporary religion can already see this strategy operating. The war, with its frightening dislocations, has already given impetus to the industrial chaplaincy and numerous other ministries designed to reach people directly in whatever social grouping they live and work. Increasingly, Christian thinkers are seeing that big city life as we know it is hostile to the Christian enterprise.



The Reality of

BY EDWARD THOMAS RAMSDELL

2. **Continuing his study of current theological trends, Dr. Ramsdell, professor of theology and philosophy of religion in the Vanderbilt University School of Religion, discusses here the meaning of our present-day return to revelation. His subject for the February issue will be, "The Relevance of Christian Insights." Later articles will deal with the Christian faith as it relates to the Bible, science, philosophy, the social gospel, and mysticism.**

THE burden of Christian faith has always been that God the Creator, out of his perfect goodness, has given to man the creature, in his inescapable sinfulness, the means of redemption through faith in his Word as incarnated in Jesus Christ. The key idea of the Gospel is that God has done something for man which man could not do for himself. The "Good News" is that God has *given* to man his Word, his Son, his Spirit, and his grace. The unifying theme of the New Testament is the testimony of God's initiative. The core of our faith is that God has spoken through Jesus Christ. The reality of divine revelation, therefore, is the basic presupposition of Christian belief. To this central confidence of our religion we now turn.

There can be little question but that modern western culture has tended to slough off, or at least to minimize greatly, the idea of God's initiative. Invention and discovery, science and technology, important as they are, have tended increasingly to secularize our cultural outlook. The important thing in our age has been to believe in man's initiative. Redemption, so far as the term has been used, has come to mean a matter of right environmental adjustments—a matter entirely, or very largely, within our own manipulation. Revelation, so far as the term has been used, has come to mean simply man's discoveries. Revelation is thus thought of as the insights to which we have come. It is a matter of our responsibility. We have only to lay hold on the truth implicit in nature.

It is just as certain that this human-sufficiency emphasis did not characterize the primitive Christian community. The New Testament and the other literature of the early Church are not man-centered, but God-centered. What caught the imaginations of men already familiar enough with the idea of man's discoveries, was that God had spoken. His Word was at once the revelation of his character and the means of our redemption. The Good News was that God had done something for man—the most important thing that could be done. The Gospel was the confident testimony of God's grace. Man cannot save himself, but God can save him. Not only is this sense of God's Word and God's grace the central concern of the primitive Gospel but it has been the central concern of every resurgence of life within the Christian Church throughout its history. Repeatedly the Church has been reborn in the discovery that redemption is God's work, not man's.

This fundamental sense of the divine initiative is capturing the minds of men again in our day. This is not to say that the idea of the reality of God's revelation had passed from the Christian Church—far from it; but it is to say that from a cultural point of view the idea had been dormant within, or confined to, the conservative and priestly interest of the Church. The liberal movement within the Church, that part of it which is always concerned with new experience and with relating the work of the Church to the actual cultural situation, had become increasingly concerned with man's side of the God-man relation. Its Christology had become more and more humanistic and its doctrine of man increasingly romantic. But is is just within the limits of this liberal tradition, and that means within the group that is always most concerned to relate the message of the Church to the concrete social situation, that countless minds are rediscovering the meaning of revelation.

It is easy, but not very critical, to meet new trends with labels. Some liberal minds are dismissing the current development in Christian theol-

God's Revelation

ogy as "Barthian," or as "Neo-Orthodox," or as "Neo-Protestant." Such an attitude is intelligible, in part, because some of those who are rediscovering the reality of revelation in our day have tossed critical thinking aside and labeled what they distrust as "liberal." But the most creative thinking in our day is being done by those who are attempting a genuine synthesis of the genius of Christian faith and the genius of the empirical mind. On the one hand they see that the Christian Church was born in the certainty that God had spoken through Jesus Christ and that the resurgence in theology today is just the rediscovery that that certainty is still the means of our redemption and our profoundest illumination. On the other hand, they see that the period since the Renaissance has not been totally false. Its weakness is that it has built upon half-truths. The contributions which scientific methods and modes of thought have made to our life are indisputably real. They are now part and parcel of our living. We could not dispense with them if we would. Nor has modern philosophy been without continuing significance. To many a Christian mind in our day, therefore, the rediscovery of the meaning of revelation comes not as the repudiation of an empirical point of view, but as a means of undergirding and profound illumination.

For one who has not come to grips with the idea of revelation, there is no difficulty in thinking of a kind of general revelation in nature and in history. Surely the process of nature reveals the ordering of the Divine Mind. Even the historical process can be seen as the gradual disclosure of the Divine Will in terms appropriate to particular times and cultures. What is more difficult, and the crux of the matter with many, is to suppose that God's revelation is ever personal or particular or that it has been expressed in an Incarnation. Has not every religion claimed divine revelation? Has not the idea of revelation been carried to extravagant extremes within the Christian religion itself? What does it mean to speak of the Scriptures as revealing the Will of God when there are so many divergent interpretations of the Scriptures? These are some of the crucial questions which indicate the difficulties inherent in the idea of revelation and which show why so many honest minds in the modern world have abandoned the whole idea.

But try as we will, we cannot permanently abandon the idea of a Divine revelation. The notion of God's initiative comes back again and again. The notion that God has purposed to say something supremely significant through Jesus Christ, whether or not we have always rightly understood it, will not down. Indeed, it is only as the truth of the idea comes back to us that we find ourselves at the profoundest levels of redemptive experience and illumination. Only as it comes back can the Church be the Church! Our task, therefore, as thoughtful Christians is to see how the idea of God's revelation can lay hold on our minds without closing them.

To admit faith in the reality of God's revelation is, indeed, to confess the need of certitude at the profoundest reach of the human spirit. The fact is that life is abundant and healthy not in terms of any superficial integration but in proportion to the depth and comprehensiveness of its unity. Man is a creature who can live at his greatest level of psychic health and fruitfulness only as he reaches with confidence beyond himself. To live abundantly in time, man needs to be certain about the eternal. His deepest insights come not when he is preoccupied with his own importance but when he senses his own insufficiency. Man never really understands that he is his own greatest problem until his vision is lifted confidently beyond himself. Yes, man needs the feeling of certainty about what is ultimately most worth while and meaningful; but this is not to say that he needs a kind of certainty that closes his mind.

Sometimes it is charged that the current interest in revelation is pathological, that it represents an interest in survival and salvation regardless of truth. True it is that a person who finds himself in a crisis situation, personal or social, becomes primarily concerned with deliverance from the crisis. And if that were all that were involved in the current resurgence of Christian thought, one might justifiably raise questions about its psychological causes. But if the interest is in a faith which saves not only from external crisis but from the root of all evil within man himself and therefore illuminates as well as redeems, then we are far beyond the concerns of abnormal psychology. Christian faith could not possibly bring stable and fruitful living to men unless it also brought illumination. Indeed, the rediscovery of revelation in our day is bringing to many a mind the sense that for the first time a realistic understanding of the problems of the individual and of society is available to him.

Christian faith invites us to believe

The Reality of God's Revelation

[*Continued from page 5*]

that the most significant fact in the universe is the kind of goodness and love which we find in Jesus Christ. As God had spoken his Word through the prophets (and what other early religion compares with Judaism in its majestic understanding of the goodness of God?), so also he incarnates it in Jesus Christ. Christ gathered together the significant elements in the prophetic understanding of the Divine Goodness and gave an organic unity to them. In Him they are concretely embodied. In Him they are completed in the sacrifice of the Cross. Is it any wonder that the Christian community which gathered first around Jesus and then around the living presence which they felt in their midst believed that God had said the last thing that could be said about goodness and love? And it is just this which Christian faith still offers to men. There the Christ stands —intelligible to those who come to know him in terms only of a Divine Goodness Incarnate. There he is—the ultimate datum of Christian faith. *If ye had known me*—. There he is—the key to the ultimate nature of reality and to the meaningfulness of human life. To find this significance in the person of Jesus Christ is to accept the reality of God's revelation. Here is the Absolute that catches up and illuminates all of the relativities of the moral and spiritual quest of mankind.

But still it may be asked, "How can one use the Bible as God's revelation without closing his mind to new experience and to further thinking?" Briefly, two things are of the utmost importance. First, we must recognize the actual historical process involved in the development of our Bible. Second, we must see that the Word of God is a dynamic, not a static, Word. It can never be found in a mere literal reading of letters on a printed page. God's Word is a Word of power, of insight, of healing, and of redemption. It must live in us in order to affect us. No one can read the Bible in its entirety without sensing that some portions of it speak to us and to our condition in a way that other portions do not. The Bible expresses the relativities of the historical process through which God has spoken his Word. But through those relativities the Eternal and Absolute Word speak as a dynamic and illuminating force. Luther never made the mistake of treating the Bible as a literal transcript of God's Word; rather he was certain that the Bible contained that Word. The Bible is its vehicle. The Bible is the channel through which that Word is spoken to the heart and mind of the believer. What is it that it speaks? We must turn to the deepest insights of Christian faith to answer the question and that will be our purpose in the next article.

These articles are written in the conviction that one of the most important things happening in the life of the Christian Church today is the rediscovery of the reality of God's revelation. That there are some who understand the Divine Word in terms that are literalistic and static, obscurantist and authoritarian, is true. Further, such interpretation is bound to occur, for any understanding of revelation must, of necessity, be relative to the mind that is understanding it. We can never separate the preaching of the Gospel from ourselves. What matters is that, through these relativities, both the empirical mind and the dogmatic mind can testify to universal meaning and power. The person who has discovered the reality of God's revelation has something that he is compelled to share. If he recognizes that Word by the way in which it brings illumination to the deepest problems of personal and social living and by the way in which it touches and transforms life with redemptive power, he will share his understanding and his experience with others. He will give because he knows that he has been given. He will confess that his center of spiritual gravity has shifted from himself to God. He will acknowledge his creaturehood and bow in gratitude for the Divine Goodness.

We Must Rebuild Home Altars

By MARY DICKERSON BANGHAM

Feeling that greater religious vitality will result from home worship which blends joy and reverence, Mrs. Bangham presents the first of two articles on "The Parsonage as a Proving Ground for Creative Home Altars." She is the wife of Pastor N. C. Bangham, Coburn Methodist Church, Zanesville, Ohio.

WE HAVE just celebrated Christmas, a season in which we were joyful because of God's greatest gift to us. But did we remember that Jesus was born in a home rich in tradition, rich in home centered religious festivals, abundantly rich in creative and joyful home worship?

The Church is becoming increasingly alarmed over the disappearance of the family altar. Much material is being written on the subject. Many devotional day-by-day books and booklets are being published despite paper and labor shortages.

But the difficulty of meeting the need with books or articles is great, for we cannot get family altars through mass production. An altar must be built by one's own hands, and sometimes this includes clearing the ground to effect a building site.

When our first child was nearly three, we became distressed over the commercialism of the holiday season. We did not want Santa Claus, toys, and Christmas trees to be, unchallenged, the outstanding impressions of Christmas. Groping children ourselves, we gathered our small family together before the burning logs of an open fire. There we sang Christmas carols, told the story of the shepherds, and read of the Babe in the manger.

Year by year, new values have become part of our Christmas observance. One year we dramatized the Shepherd Story with our little girl as the madonna and our little boy as the shepherd. One year, with his sister's help and secret planning, our young son surprised us by reading aloud the Christmas story according to Luke. One year his sister memorized the same story and gave it with all the freshness of a personal account.

It seems like so little. It was little. If I could relive my twenty-three years of parsonage life, here is where I would pioneer.

I would do more than pioneer. I would gather together some of my dearest parsonage-wife friends and ask their help. I would say, "Can't we together make the matter of home worship one for experimentation, for exploration, for an Abraham-like going forth by faith, for thought—for prayer? And then for using and sharing our plans with each other, remembering that even the plans of friends may need fitting and adapting to one's own family needs?"

How such projects could increase the religious vitality of the parsonages! How the overflow of personal religious vigor would show up in all our activities. Most important of all, how the movement would spread out, by mutual sharing and co-operating, among the homes of the laity.

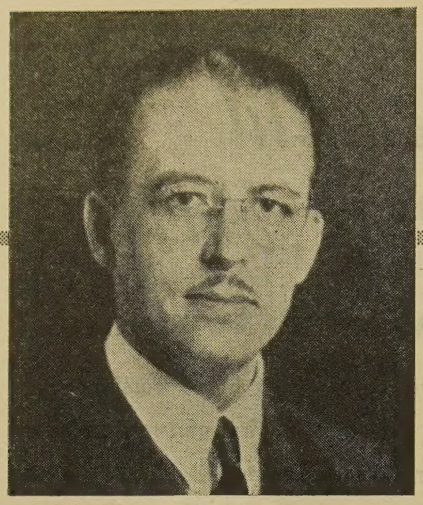
My feeling that time, effort, talent, and thought need to be expended upon our home altars is more than a personal matter and more than a hazy sense of urgency. My husband and I have taught at youth institutes, and we have had youth classes in a city school of religion. These groups are comprised of young people already interested in religion. Yet out of hundreds of questionnaires, filled out anonymously, we have a heartbreaking record of the fact that young people want to worship and to pray but that most of them do not know how. They do not know how to begin. They say so!

In some of their teaching methods, the Catholic church does better than we Protestants. In the matter of home-centered religious training, the devout Jew does much better than either Catholic or Protestant.

We Christians lament the fact that we know so little of Jesus' childhood. Probably any Rabbi could, and gladly would, tell us of the home customs practiced by all devout Jewish homes of Jesus' day. Religious festivals were kept—many of them—in which joyousness and reverence, color and drama, impressively blended. Never again can I partake of the Holy Communion without remembering that Jesus and his disciples ate that Last Supper not only in sadness but in the accumulated memories of nearly thirty Passover feasts wherein each, in his own family group, had sung, and heard the Scriptures, and entered into dramatic, impressive, and beautiful worship with praise and joy.

In *Harper's Bazaar*, July, 1944, there is an article on the need of families making their own traditions. Here, it seems to me, we must begin. Most of the ancient Jewish customs are meaningless to us, but we could make our own traditions. Probably most Christian homes have some. We need more. More planned and beautiful moments, more family hours enjoying worship together and not wholly divorcing it from family gaiety, more creative worship requiring our talents and using, too, the best music from our hymnals, the matchless poetry from our Bible.

The impressive quiet of candlelight services is not new to our churches. But what of our homes?



The Holiness Sects

By R. P. MARSHALL

We can learn a lesson from the holiness sects, believes Pastor Marshall who analyzes the reasons for the growth of the sects. He also discusses fly-by-night evangelists and other religious racketeers in relation to the religious needs which they exploit. He serves First Methodist Church, Brooksville, Fla.

IT WAS during the Depression and the resort city was filled with the jobless; yet the ever-present rackets were flourishing. As I stood on a street corner, I saw a crowd gathered around an ornate trailer bearing on its side the sign, "Get your fortune told here!" From the back of the trailer came the orotund voice of the barker, telling of the infallible merits of his dream book and his personal readings

Beside me was a man whom I had known for some years as an itinerant evangelist of another denomination. He was watching the scene with envious eyes.

"What a layout," he moaned. "Wouldn't I go to town with a set-up like that!"

I laughed, but the man was in earnest. I learned later that he had varied his evangelistic career with excursions into just such rackets as this. He had been an entertainer in a patent medicine show, a side-show barker, and now held forth in a big tent downtown where he preached the gospel of divine healing, and put on a musical program which would have done credit to a first-rate vaudeville house.

I have often wondered about my street-corner evangelist. Is he still preaching his gospel, or has he gone back to his first love, and does he now possess a trailer and a racket of his own?

The more I think about it, the closer seems the connection between the fortune teller and the evangelist. Both were possessed of a desire to keep in the public eye. Both were actors. (The evangelist once visited me and preached in my church. That morning before the service, I found him in his room, carefully practicing each gesture for his sermon. Later I heard the message given without a change of inflection or a deviation of the graceful hand-wavings.) Both were primarily concerned with the material results of their activities. It was easy for my friend to change from one occupation to the other without losing his stride.

The war has brought about a wave of prosperity for those who deal in emotions. Detroit and South Bend are overrun by independent evangelists who have followed the influx of war-workers. Other cities are, to a varying degree, filled with the "store-front" churches which cater to the normally dispossessed and discontented who now have found release from poverty in wartime prosperity. The preachers of these sects (they cannot properly be called ministers) are playing upon the gullibility and inexperience of their congregations, and are waxing rich from the contributions.

I

Such sects provide something which the church, as a whole, has failed to give. Protestantism is now reaping the fruits of its overemphasis upon emotion, on the one hand, and arid intellectualism, on the other.

Methodism, for its part, has been guilty of going to both extremes. Having begun as a warm, emotional movement within the framework of a state Church, it has lost its evangelical fervor and has not regained its bearings in the world of churchmanship. Wesley could concentrate on a gospel of simple surrender to Christ and of holy living. He left to the usual "means of grace" the nurture of Christian character within the framework of the Church. He demanded of his followers the practice of the ordinary duties of a churchman: attendance upon divine worship in the sanctuary, frequent communion, knowledge of the Catechism, family prayers, education of children. All these were a part of the normal life of a respectable church member. What he wished to do was to infuse all of these necessary, routine matters with the Spirit of Christ, and to make them glow with divine fire.

But Methodism became, after Wesley, a heart without a head, and hands without a body. The loss was not apparent for many years. Indeed, there are many today who see no need for more than this. They point to the great work of Methodists in the evangelization of the West during the days of the Great Revival; they look back to the sainted preachers and members of the frontier churches, and call for a return to the fervor which made them great.

It is well that they do. Methodism has a mission which it cannot escape—to spread scriptural holiness throughout the land—and when it loses sight of this goal, it becomes static and lifeless.

But that is what has happened, and there is something behind it that is often overlooked. There is a reason for the rise of the ecstatic sects and for the loss to our churches of the enthusiastic—and sometimes uneducated—members who join the various holiness groups. The reason is two-fold. First, we have become re-

spectable and smug in our practice of the moralities, and have neglected the cultivation of the life of the Spirit. Second, we have failed to teach our people a consistent doctrine concerning the Church.

II

The modern sects are little different from the ancient movements of enthusiasm which swept, at times, over the Church. Strange to say, there are few ministers who seem to take a long-term view of history as applied to the Church. They are prone to consider the revivalistic movement of the last century as the norm of all religious experience. They forget that such movements were insignificant by comparison with the sweep of normal church life through the centuries. To say, as some do, that they believe in the "Old Time Religion" and then to define it as the kind of preaching and experience indulged in by our grandfathers in a pioneer situation, is to ignore the facts and distort the picture.

There are several characteristics found in all the holiness sects. All believe in conversion, but most of them relegate it to a place of secondary importance. It is simply the emotional experience which opens the way into the larger life. Some of them preach the doctrine of Perfect Love, as defined by old-time Methodists—a promise of continual victory over sin. Others make this a state of sinless perfection. Still others carry the doctrine to extremes as varied as their individual reactions. Almost all display a spirit of censoriousness toward those who disagree with them, and tend to become sour and hypercritical. The fastest growing groups add to the doctrine of "sanctification," the "third blessing" or baptism with the Spirit, which they define as the coming of the Spirit upon the individual until he is empowered to speak with tongues and to work miracles.

For the most part, the holiness sects draw from the lower strata of society. Their services are characterized by hearty singing of jig-time tunes, set to banal and sometimes downright silly words. There is no conception of worship as defined by ordinary church standards. Instead, the emphasis is wholly upon the emotions of the individual, and the various manifestations of the "spirit" are hardly distinguishable from the actions of individuals under the influence of drugs or liquor. People fall in trances, speak in "tongues," and lose all sense of ordinary propriety. It is probably no accident that illegitimate births take a sharp rise following a holiness camp meeting, or that more emotional complications arise out of minister-and-member relations than in ordinary church circles.

Emphasis is placed on abstaining from the ordinary "sins" of smoking, drinking, and card-playing. Elmer Clark in his book, *The Small Sects in America*, calls attention to the sects' dislike of conventional morality, and points out that the "sins" most denounced are those of which the poorer people are least guilty, such as moving picture going, card playing, and so forth. In brief, the sect protests against the *mores* of middle class peoples, and makes a virtue of denying oneself the things which are hard to get.

In exchange for the delights of "worldly pleasures," the sect offers religious indulgences which do, for the most part, render unnecessary such practices. Why dance, if one can find the same stimulus to the rhythmic sense (and, it is feared, to the erotic tendencies) in the whirl of a "holy march" down the aisle? Why drink, if one can become drunk on the "spirit"?

The sect, then, offers, under the sanction of religion, practical, down-to-earth satisfaction of the primitive emotional drives. It has always done so. The sects of the Middle Ages differed from those of today only in doctrinal details. Practically, they were of one piece with their modern counterparts. Yet the members of these sects were good Catholics, who sought for something that the Church could not give.

III

Now a word about the leaders of these groups, for herein is the greatest danger. All over this country, the sects are blossoming and sending forth their seed. Wherever they take root there is dissension and disunity, carefully fostered by the men and women who are at the head of such movements. While Protestantism moves closer to union, the sects within its borders tend to break up into smaller and smaller groups, each at war with its neighbor.

One comparatively large, and very successful, organization, sustained a bad break some years ago when its leader was accused of making away with money entrusted to his care. Preachers of the split-off party declare that this man is a crook and should be in jail. But he is now the revered head of a rival church which carries the old name and studiously avoids much contact with members of the schismatic group.

Smaller sects of this type come and go, and their name is legion. Without much supervision of preachers, operating on the supposition that the Lord will call those whom he wants, and that education is totally unnecessary, their ministry tends to become more and more independent and arrogant.

Even more dangerous to the cause of religion are the hordes of fly-by-night evangelists who follow their noses into any community which promises material gain, and fleece the saints with impunity. One man, personally known to the writer, has for twenty years made a very good living as an independent evangelist (supposedly a member of an eminently respectable denomination) who goes into small towns and sets up his tent or trailer without benefit

of clergy, and goes away with more money after a two-weeks revival than the settled ministers receive in a year. His business methods are totally reprehensible; he is an unblushing liar; but his followers consider him above reproach. After his meeting, he leaves the town torn by dissension, and moves on to greener pastures.

It is interesting to note that private morals—or the lack of them—have little to do with the matter, in the eyes of the faithful. Particularly overlooked are sexual sins, and many of the most famous leaders of the holiness sects have been accused, with good reason, of practices which would have startled Juvenal himself. The daily papers, for several years, have periodically carried stories of the wild parties and decadent doings of one prominent West Coast evangelist. He has appeared in court to answer charges ranging from assault with intent to kill, to the operation of a house of ill-fame. Divorce is common among the most sainted exponents of purity, and yet those same preachers make capital of the peccadilloes of the "dry-as-dust" clergy of the churches.

It would avail little to tell of the private lives of many of these men and women. Many of them have been acquaintances of mine during the days when I was in radio work. So poor was the sample which we saw in our contact with these people that one does not wonder that radio stations have become cynical over the matter of religious programs. One man who began his radio career when the writer was in charge of programs on a Southern station, scrupled not to use every resource of emotional appeal to fleece the poor people out of their money. He is still going and has seemingly amassed a fortune. Another radio evangelist, whose career has been something of a miracle of brass and effrontery, received as much as $300 a day in contributions, yet refused to pay his debts. He it was who counseled an announcer who was pinch-hitting for him, "You've got to put tears in your voice to get 'em!"

IV

Can we learn a lesson from the holiness sects? Indeed we can. Methodism especially needs to make a careful study of this phase of religious life, for our church began as a sect with some of the same characteristics which distinguish the modern types. An appraisal of these groups will aid us in finding our place in the Church of God.

The holiness sects appeal to the poor and socially outcast. What has happened to Methodism that she has lost touch with these people? We began in the same way. Why can we not continue? It is not necessary, however, that we adopt hillbilly music and do away with all form in our services. It is necessary that we go out among these people and show them we love them and want them.

The holiness sects offer services which glow with life. They stress emotion and experience. The two are not identical, yet they go hand in hand. Show me a man who has actually found God, and I will show you one who will become somewhat emotional over that experience. He will want to sing songs which speak of salvation; he may cry a bit; and he must be able to express his satisfaction in some bodily action. Listening to a preacher preach and a choir sing does not fill the bill. He wants to get up and sit down, to sing loudly, to laugh a bit, and to cry a little. He'd like to have an opportunity to tell what the Lord has done for him.

In our reaction from extreme enthusiasm, we have gone to the other extreme. We have become over-intellectualized. By which I mean that our preachers have become accustomed to talking, not only over the heads of their congregations, but over their own heads as well. Lacking the training in "sermon tasting" that was a part of staid Scotch Presbyterianism, we Methodists have become numb under the constant flow of biblical criticism and sociological theorizing.

Preaching the Gospel as the Good News of Salvation—preaching it from a warm heart and a disciplined life will bring back to the fold many a starved sheep who has been looking over into greener, more emotional pastures.

Listening to a young preacher just out of a theological seminary one Sunday, I was startled to hear him say, in the midst of his poorly-read sermon, "Now, I am going to give you an illustration. It's a good one. I got it out of a book the other day." And then, to my surprise, he held up a piece of paper and launched his spiritual bomb—which naturally, proved a dud.

Formalism, without a background of intelligent ritual, is dead and cold. But ritual, properly used, can set the spiritual tone of an entire service; and, what is infinitely more important, can lead the worshiping soul to the feet of God. Here is a lack which the sects cannot supply—and neither can we, unless we bring to our services consecrated hearts.

The holiness sect gives to its adherents a sense of comradeship which is lacking in the average church. It says, "We are the despised of the world, but the beloved of the Lord; therefore let us love one another." That this love is not always either Perfect, or even Christian, cannot be gainsaid, but it is a bond of fellowship which we must not overlook. "Behold, how they love one another," said someone of the early Christians.

Methodism can regain this fellowship. It was once our distinguishing badge, and it grew out of the genius of organization which provided small groups of like-minded persons with a common goal and a common expression of their experience.

One young preacher has adapted the ancient Methodist custom to modern days by gathering around him a group of young people who have pledged their lives to Christian service, and who are willing to do things the hard way. One morning each week, they gather at 5:30 for a period of prayer, testimony, Bible reading, and—strange to say—physical exercise. Only the very strong in the faith can "take it," but their number is surprisingly large.

Finally, we can learn from these sects the need for a clarification of our own status as a denomination. Are we still only a sect, appealing to only one segment of religious life, or are we a Church, holding within our borders the good and the bad, yet providing for all who will accept it the wedding garment of purity and power?

Visiting in Season and Out of Season

BY ROYAL BROWN

After nearly 37 years in the ministry, Pastor Brown is still skeptical of the claim that pastoral calling has been overemphasized. Here he presents the case for persistent and systematic visitation, and, incidentally, discusses methods he has found effective in his pastoral calling. He is pastor of the Methodist Church at Houlton, Me.

IT IS difficult to write about parish work because it is so largely a matter of routine. The minister goes about his daily tasks with somewhat the same adherence to the accepted patterns as men in other occupations—the merchant, the farmer, or the industrial worker.

I am now entering my 37th year in the Methodist ministry, and the pattern hasn't varied much, if any, with the passing years. I have had tiny churches and middle sized churches and large churches, in open country, in villages, and in great cities. And I have found the same human need, the same compulsions, and the same response on the part of the people everywhere.

Some years ago the impression got abroad that the fathers had overemphasized calling. It was said to be a waste of valuable time, an intrusion into domestic privacy, an undignified procedure involving what one writer called "drumming up a congregation."

This premise was rather eagerly accepted. May I be pardoned for being a bit cynical? The enthusiasm for this point of view was not lessened by the fact that it meant release from a lot of tremendously hard work. "Preaching is the thing," said one, "and we can't preach great and moving sermons if we take time for dashing from door to door that ought to be given to reading and meditation."

If we properly organize our time, stop dawdling, and put direction into our waking hours, we shall have the time for both. I firmly believe that helpful preaching is made more helpful if we know intimately the personal problems of our people.

The minister should call regularly and persistently. I have approximately four hundred families in our Houlton Parish and one hundred at Smyrna Mills, the out-appointment. I call on every family three times a year. With calls on the sick and other special calls, the total is about two thousand calls annually. That means from ten to twenty-five calls a day on the days when we are free to call. That is not hardship. I know insurance men who make two hundred calls a week.

We should overcome the temptation to discriminate in our calling. Our church in its beginning fulfilled a great mission to the common people. Our glory will have departed when we go exclusive. We would not lose so many of our folks to the cults, if we showed a proper interest in them. Cultivating our official boards may be good politics, but I can't forget that Jesus said, *I am not come to call the righteous, but sinners to repentance.*

The minister should call *purposively*. That may not be the best of words, but it seems to express what I have in mind. Aimless chatting about this and that, as we go about, has a certain value, but we can get better results if we concentrate.

Each morning I decide on the section to be covered on that day, go through the families, name by name, and ask myself what I want to do in each particular household. There may be the sick and aged. The children are always a special opportunity and responsibility. Do we know their first names? Have they been baptized? Are the names of the babies on the nursery roll? Are they in Sunday school? What special problems can we possibly be helpful about? Which members of the family are not yet in the church? The maid in the home and the hired man on the farm should not be overlooked.

The minister cannot do alone all the necessary parish work, and if he could, he still would need help in order to do it more efficiently. Our Women's Society has divided the parish into seven areas with a competent head for each and a corps of helpers. The church maintains constant contact with its people in this way, and the minister is kept informed of sickness, moves, new people, and so forth.

Four times a year each Sunday school superintendent and teacher is furnished with a complete list of all the people whom his responsibility covers. The workers are asked to contact these persons and invite them to Sunday school.

We call our four special days, "Rally Sunday" on the last Sunday in September, "Booster Sunday" on the second Sunday in November, "Heart Sunday" on the second Sunday in February, and "Victory Sunday" on Palm Sunday.

We have two organizations of men who do an equally fine job.

Somewhere along the way this church of ours lost much of its glorious passion for people, and started taking collections. These signs of fearsome disintegration will stop when we begin to beat the byways and hedges with recovered passion.

We Tried Religion

By RICHARD N. BENDER

Convinced that what the Church needs most is changed lives, the leaders of the Methodist Church at Acushnet, Mass., decided to make evangelism the very heart of their efforts. They called this evangelism "The Quest for Life." Pastor Bender tells here about some of the things that happened when the church discovered its true purposes.

ACUSHNET, Mass., is a suburb of New Bedford, the historic New England whaling center. When whaling began to lose its importance as an industry, the greater New Bedford region turned to textile manufacture. The large majority of the Acushnet Methodist parishioners are workers in the textile mills or associated industries.

In the summer of 1940, the people of Acushnet Methodist Church had still not entirely recovered from the disastrous years of unemployment of the thirties. Church suppers, lawn parties, bazaars, minstrel shows, and numerous other projects of a secular nature were apparently necessary parts of the financial structure.

But with all of these, the raising of sufficient funds was a difficult task. The pastor's salary was $900. Average attendance at the services was not more than fifty. The church school was in a rather sorry state of disorganization. Many who had carried very heavy responsibilities for several years were discouraged and at a loss to know what to do next.

It was during that conference year that the church entered upon a comprehensive program of evangelism. One very real problem to face in setting up such a program was the fact that the term "evangelism" carries an uncomplimentary connotation to many New England ears. Consequently, the evangelistic endeavor was labeled *The Quest for Life,* and the theme adopted centered around the words of Jesus, *I am come that they might have life, and that they might have it more abundantly.*

The third week in January, 1941, was set aside as the time for *The Quest for Life.* A nearby Methodist pastor and musician took charge of the musical program and of the young people's activities. Young people's services were held each evening at 7:00, and services for the entire church were held in the sanctuary at 7:30. At these latter meetings the visiting minister led the singing and the pastor of the church brought the messages. Average attendance at the young people's meetings was twenty-five, while the average at the 7:30 services was sixty-seven. The series closed on the second Sunday night, at which time a consecration service was held, resulting in twenty new decisions for Christ, and forty reconsecrations to his service.

In an effort to follow up this beginning, the church embarked upon a concerted effort to direct all its energies for the entire year toward the changing of lives. Evangelism was seen to lie at the very heart of the task facing the church, and to have such far-reaching ramifications as to make it impossible to confine its emphasis to one or two weeks yearly. The following goals were set up:

Less time would be given to suppers and entertainments, and more time would be given to the Christianization of the community.

We would emphasize through the worship services the necessity of *changed* individual lives and *changed* society.

We would devote specific efforts toward correcting community immorality and political corruption.

We would assume the world-task of the Church, through increased World Service education and giving, and through co-operation with such comprehensive programs as the Fellowship of Suffering and Service, the Crusade for a New World Order, and, now, the Crusade for Christ.

We would introduce into each church organization a deeper spiritual note.

We would carefully instruct each young person and adult before reception into membership. It is of interest to note that at no time has an increase in church membership been considered an end in itself. The primary goal has been to bring people into fellowship with Christ. They have *then* been invited to join the church as a means by which they might unite their efforts for Christ with those of other Christians.

We would reorganize and redirect the church school and youth program.

We would develop Christian stewardship to the extent that the church could be supported primarily by the gifts of God's people for the cause of the Kingdom, instead of by secular activities.

We would hold each year a series of *Quest for Life* services as a harvest season for our efforts to change lives.

The *Quest for Life* is now held annually during Holy Week. The people are asked to begin praying for a successful *Quest* several weeks in advance. The young people's services and the 7:30 evening services are still the principal meetings for the week. Under the present plan, the dedication service is held on

Thursday night. This service is conducted much as usual, with congregational singing, special music, and a sermon stressing the need of making Christian decisions.

When the sermon is concluded, it is then announced that for all who do not care to, or cannot, remain longer, the singing of the final hymn will close the service, and those desiring to leave are asked to leave quietly during the singing of that hymn. It is further indicated that those who remain will thus signify that they desire to go further in the matter of Christian discipleship.

Those who do remain are then divided into two groups, first decisions and reconsecrations, for a period of counsel and prayer. The two ministers act as the counselors for these groups. After the counsel period, all are asked to fill out cards which are kept on file to assist in pastoral care and Christian nurture which are so important to make decisions productive.

The service of the following evening is the Good Friday Candlelight Communion, when all reassemble to take the sacrament of unselfish service. The week closes with the Easter morning worship service.

A very essential part of the success of this program in attracting public attention has been the effective use, for publicity purposes, of newspapers, radio, printed and mimeographed literature, and so forth.

One question that many will raise is this: "Does it continue to work?" The best answer to that question is afforded by the facts of the 1944 *Quest for Life*, which is the fourth such annual event. This *Quest* was the best attended and the most productive of lasting results of any of the four. On the first night, the showing of *King of Kings* packed the church and turned many away. A ninety-dollar budget was oversubscribed a week in advance.

The results of four years of this program are not spectacular. But they are significant and permanent. The average attendance at worship services has increased from fifty to ninety, this despite the fact that our forty service stars include at least twenty regular worshipers. Forty-nine new decisions for Christ and 185 reconsecrations have been won. Fifty new members have been received and instructed in church membership. Of these, very few have been transfers, and the large majority have assumed places of responsibility in the church.

Efforts on behalf of stewardship have been equally productive. The pastor's salary has been increased to $1,500. Repair and redecoration work on the church building totaling $1,800 has been completed and paid for. Approximately $1,000 has been spent on the parsonage and its furnishings. Of this amount about $400 remains to be paid, but it is scheduled to be cared for this year. World Service giving has increased 110 per cent. The total current expense budget has increased about 45 per cent since 1940, yet each year shows a reasonable balance on hand when all expenses are paid, and this in spite of the fact that Acushnet people have undergone great increases in living expenses without benefiting much from the rise in wages. The Board of Education is now in the process of purchasing sound motion picture equipment at a cost of $530, and expects to have it paid for by the end of the conference year.

And the number of suppers and other secular projects has been cut in half.

Efforts to serve youth better have been fruitful. During this past summer a Methodist Youth Caravan centered in the Acushnet Church.

The year-round program of evangelism in Acushnet has made the difference between a dying church and a growing one, and has convinced its workers that the day of intelligent and devoted effort for the changing of lives is not past.

WHEN PARTITIONS ARE NECESSARY

By E. M. Conover

The Interdenominational Bureau of Architecture has devised a removable partition which can be made by anyone handy with hammer and saw. Director E. M. Conover describes it. Plans for the partition may be obtained for 10 cents by writing Mr. Conover, 297 Fourth Ave., New York 10, N. Y.

JUST building a partition may, in many cases, greatly increase the usefulness of a space in a church school building or parish house. Wherever possible, partitions of solid, sound-proof construction should be provided for rooms needed for teaching classes or assembling groups of different ages. It frequently is desirable, however, to divide, for classes or department groups, space that is needed also for larger groups.

Most manufactured movable partitions are costly, not sound-proof, get out of order, and are not attractive. They cost more than solidly constructed partitions. They are unsuitable for display of pictures and other teaching materials.

Usually much less space is really needed than is provided in the larger rooms in a parish house. If at all possible, even at the expense of some of the space allotted to large halls, rooms for children's groups should have walls of solid construction.

The Interdenominational Bureau of Architecture has devised a removable partition which, in many situations, is found most practicable and quite satisfactory. It is composed of panels of sound-absorbing insulation board, fastened between wooden strips, and fits snugly to the ceiling and floor. A hinged door can be fitted into the partition. When the spaces are to be thrown together, the panels may be taken down and stored.

The New Strategy Against Alcoholism

In the spirit of Him who said, "Be ye made whole," the Church must minister to the unfortunate victims of alcoholism, believes Pastor Smith, whose research into the problem has convinced him that the Church has emphasized the externals of intemperance to the exclusion of causes and motives more basic. He serves St. Paul's Methodist Church, Brooklyn, N. Y.

RECENTLY I delivered a lecture on "The Church and the Alcoholic" before a meeting of the Research Council on Problems of Alcohol here in New York. After the lecture, a man came up to me and introduced himself as a member of Alcoholics Anonymous. He expressed agreement with what I had said, and then remarked: "It is all very well for you to talk about what the church can do for us, but there aren't five clergymen in this entire city who will touch the alcohol problem except to condemn the alcoholic."

He was not quite right, but if he had said fifteen instead of five, he would have been very close to the truth.

Later I was discussing the same matter with a brother minister. He refused to get excited about it. "Of course, the Church has something to say to the alcoholic—the same thing it has to say to all sinners," he said.

It seems to me that these two instances pretty well sum up the attitude of the alcoholic towards the Church, and the attitude of the Church toward the alcoholic. Both are unfortunate.

The Evangelical Church in the United States has not been conspicuously successful in grappling with intemperance. It has not got at the heart of the alcohol problem. It has emphasized the externals of intemperance—the broken homes, traffic accidents, lost man-hours of industry, the corrupting influence of the liquor business on morals and politics, and so forth. These things are important, but not basic. What is basic is the *motive* of the drinker. *Why* do people drink? Not to break up their homes, have auto accidents, lose time from work. What does liquor do for them that they keep on drinking? If the Church in its organized temperance program has ever tried to answer these fundamental questions, the fact has somehow escaped me. We have not recognized the *symptomatic* nature of alcoholism. Men drink, as Jesus would have said, because they are not "whole" men.

William James in his *Varieties of Religious Experience* remarks that "not through mere perversity do men run after it [liquor]." That is true and we need very much to know it. Men run after it to dim or blot out altogether a reality which may be anything from merely unpleasant to altogether intolerable.

It is not going to do us any more good to upbraid the alcoholic or condemn him as a sinner than it would to denounce the tubercular or damn the diabetic. The alcoholic is just as truly sick as the man with tuberculosis, just as truly in need of kindly and sympathetic treatment, and just as impervious to moralizing.

And the Church can help him! For his problem, instead of being in the area of statistics on divorce, drunkenness, and auto accidents, is in the area of motive—the human heart. And that is the area of the Church's strength. Jesus is one who makes the wounded spirit whole.

How shall we minister to alcoholics, individually, as pastors, and corporately, as a church?

The first thing the local pastor can do is to get alcoholism into perspective. He must see it primarily as a symptom, and he must look beyond the symptom for the cause. And he must see it as a symptom not only of the particular suffering of the maladjusted individual, but also as a symptom of world tension and tragedy.

Thoreau once said that "the mass of men lead lives of quiet desperation." Alcoholism has its roots not only in individual disintegration but also in the social schizophrenia of our civilization, of which the individual disintegration is often itself a reflection. The problem of the alcoholic is in a large measure the problem of a sick society.

Seeing the problem in its proper perspective, the pastor must not then be shocked by what he may find back of the alcoholic symptom. He must sometimes listen to stories of the most debased conduct without batting an eye or uttering a word of condemnation. This is fundamental in any sort of pastoral counseling, but it is especially important in dealing with the alcoholic.

A *rapprochement* must be established; the alcoholic must be accepted and treated as an equal. He is a man with a *spiritual* problem. Most alcoholics are "loners"; they are not gregarious, and they need the fellow-

By ALSON J. SMITH

ship and sense of "belonging" that the church, its pastor, and its organization can give them. One of the first things we should do as pastors is to try to give the alcoholic a sense of acceptance. This is not easy, for both the alcoholic and the average church member still suffer from the old idea that the alcoholic is a moral outcast.

Having identified himself with the alcoholic in a sympathetic fellowship, the minister then ought to lead him gradually into a frank discussion not only about his alcoholism but about his home life, his business, and his childhood. There is where the roots lie—the roots to the feelings of inadequacy that have led the alcoholic to seek respite from reality in drink.

Let me say here that this discussion should be just that—discussion. There ought to be no probing, no attempt at psychoanalysis. The minister is not an analyst, and psychoanalysis is no business for an amateur. In many mild cases such sympathetic understanding and discussion will suffice, together with integration into the activities of the church and a regimen of prayer and spiritual exercise as outlined for the alcoholic by the pastor.

Many other cases, however, will not yield to such procedure. The habit is too deep-seated, the problem too deeply buried. Such cases, ministers in New York and New England may well refer to the Yale Plan Clinics at New Haven and Hartford, Conn. Here the alcoholic will receive the best medical and psychiatric treatment available in the United States.

Unfortunately, only the Department of Physiology at Yale has deemed alcoholism of sufficient importance to justify special attention, but it is hoped that the Connecticut clinics are merely the first in a chain of such clinics. Already the Research Council on Problems of Alcohol is projecting plans for both a clinic and an Information Center for New York.

There are some cases of alcoholism which will not yield even to the advanced treatment of the clinics. The clinics themselves realize this, and such cases they refer to the alcoholics last court of appeal—Alcoholics Anonymous. AA is a voluntary association of alcoholics who have licked the habit after being completely defeated by it, and who realize that the best way to keep it licked is to seek, with an evangelical fervor, the redemption of others. AA has discovered that when everything else has failed and the grave or the mental hospital looms ahead, there is still God. And faith in God is at the very center of AA's program of rehabilitation. AA has discovered that *faith works* when psychiatry, medicine, and even law have failed. What AA seeks, without moralizing, condemnation, or excessive piousness, is the kind of complete inner revolution that our fathers called "conversion." All that is required by AA of those whom it helps is that they, in turn, devote some of their time to helping other alcoholics. This is sound psychology and sound religion.

Not all pastors will be able to recommend alcoholics to the Yale Clinics, but virtually no section of the United States is now beyond the reach of AA, and that organization, with branches in all principal cities, will welcome the co-operation of pastors.

How can the church as a whole help solve the alcohol problem? First of all, it can fight—as, to a certain degree, it is fighting—to ease the tensions of modern life inherent in war, unemployment, slum dwelling, racial discrimination, economic insecurity. One of the shortcomings of organized temperance in this country has been that while it has unerringly pointed out the rum blossom on the nose of the drunkard, it has somehow managed to overlook the deathly cancer on the face of all civilization. It has been a calamitous oversight.

On a very practical plane, the church can set up clinics on alcoholism, either as an extension of the Body, Mind, and Soul clinics already functioning in certain large city churches, or in connection with church-related hospitals. It seems to me that it should be the function of the Board of Temperance to project such clinics wherever possible.

Arrangements should be made for the training of clerical-psychiatric personnel to staff such clinics. Such training should be a part of the curriculum of both the theological seminary and the hospital training school. Already we train medical missionaries for work abroad. Why not train medical-psychiatric missionaries for work at home?

There ought also to be within the church a sort of lay monastic order, or brotherhood, or fellowship—call it what you will—of reformed, Christian ex-alcoholics who will do within the Church the kind of personal work that AA is doing so well outside the Church.

Our ministry to the alcoholic, both as pastors and as a church, is part of our ministry to the *whole* man. Man is saved, not in his parts, but as a whole. Let us come to this most wretched victim of the centrifugal pressures of our civilization with the spirit of a Master who said to men, "Be ye made whole."

Shall the Church

Offenders against the sex code must be provided with a positive, constructive ministry in the Church, declares the writer, an ordained Methodist minister and trained counselor of young people. The reasons for his use of a pseudonym are obvious. "Roberts" is the town served by the writer; it may also be your own town.

IN 1941, Bernice Kelly Harris published the novel *Portulaca*, concerning the doings and misdoings of the inhabitants of a small southern town. Its theme as expressed by one of the characters, "This pusley—look, it's trying to be portulaca," gave ample room for the author to portray the thwarted ambitions and drives, the marital infidelities, the petty selfishness, and the narrow provincial outlook of small town folk. Although she suggested no remedy, her picturization was vivid and suggestive.

But was it true to life? When I first read *Portulaca* in 1941, I laughed its infidelities out of mind. They were the figment of an author's imagination. Of course, adultery is a reality in life, and as such has the right for inclusion in a novel about life. But, I thought, it is not nearly so common as Mrs. Harris would have us believe. And as for the incest scene, well, that was an extraneous element she might well have omitted. It contributed nothing to the story, and certainly it was not true to everyday life.

That was in 1941. In 1942, I moved to my first small town parish. Now I am beginning to believe that *Portulaca* is not only true to life, but that it is an understatement of life as it is lived by a segment of people in our society. And that segment, in one small town at least, is not set apart from the church. The offenders are members of the church and active in the church work!

Here are some factual situations that exist today in this small town of Roberts (population about 1,500) where I live:

The daughter of a prosperous farmer, community leader, and church deacon, is a graduate in dramatics from a near-by church college. Her ability has placed her in charge of the dramatic presentations of the young people in her church. While she has not had training in voice, she has one of the best voices in the choir and gives unstintedly of her time to this work. At home, she is rendering fine service as her father's assistant. Despite all this, the girl is sexually involved with the owner of the local hotel who is married and has a family of three young children. So blatant has been her violation of the sex code, that her case is now common knowledge on the street. They have been seen by many people riding out in separate cars to a rendezvous. A local Negro plowing in a field adjacent to the rendezvous reported that he saw "what no nigger ought to see" but was wholly ignored by the couple.

A daughter of another prominent citizen and churchman is noted as a faithful and capable Sunday school teacher. She is always present at both Sunday church services and also at mid-week prayer services. Her parents, with whom she lives, are noted for their devotion to religion and the church. Family prayer, twice daily, with each member participating, is known to be a regular practice in the home. Her beauty in no way betrays her 35 year age. She does not play bridge because of family training; nor does she dance or otherwise participate in social life. Recently, however, she was seen attending a movie in a neighboring town with a local, married deputy sheriff of poor reputation. Believing this to be mere gossip, a local leader made intentional advances and had to withdraw his attentions lest he himself become sexually involved.

Some five years ago, a state welfare worker was sent to Roberts with a high middle class home background. She immediately became a participant in social and church affairs. She soon headed the Ladies Aid Society of her church and made an excellent officer. She is about 30 years old and is single. Within the past two years, by common gossip, she has become sexually involved with Robert's only lawyer, a married man with grown children. This rumor became fact when, beneath an open window in the business section, they made an appointment for a rural rendezvous. An unintentional eavesdropper gleefully told her findings to selected friends.

Ten years ago, a tall, stately, and beautiful woman came to Roberts to teach in the local high school. She

Cast Stones?

By C. SNAVE SMITH

soon married a local bachelor, a salesman for a near-by wholesale house in this area. She has consistently taken part in all local church affairs. Having no children of her own, her time has been free for church and community service projects. She is the essence of poise, dignity, and charm. About five years ago she became intimate sexually with the minister of her church. (This same minister was later asked to resign from another parish on similar charges). Today, she is linked in current gossip with a local merchant. There is adequate evidence that this latter affair is also true.

The present high school generation of boys and girls in Roberts is outwardly very proper. Ruled by semi-puritanical standards and regulations, the young people attend Sunday school and church, and participate in Sunday evening young people's meetings. With few exceptions, they belong to such organizations as Boy Scouts, Girl Scouts, Royal Ambassadors, and young people's leagues and unions. Despite all this, in boy-girl relationships, petting is the rule; dirty jokes the chief humor. Dancing is frowned on in some circles; therefore, dancing is done mostly under-cover or at best participated in with a sense of imminent criticism from the saints. Night life on week nights is forbidden by most parents. Some of the young people, therefore, use club memberships as excuses for clandestine dates.

To make *Portulaca* fully typical of Roberts, an example of incest is needed to complete the picture. A few months ago a white sharecropper family of man, wife, and five children moved to a small farm one mile from Roberts. The oldest boy is 12; the oldest girl 10. It is now known that the mother led the boy into sex experience with herself and with the oldest daughter. Both children, when sent for examination, freely admitted such experiences with no sense of shame or guilt. Medical examination disclosed the girl easily able to engage in intercourse with an adult. The boy unhesitatingly admitted making sex advances on girls in his school class. As far as could be determined, these advances were misinterpreted and thwarted by the approached parties.

All of the above cases, as far as this writer has been able to determine, are factual. As one might expect, there are almost countless rumors involving many more individuals in Roberts. Some of them have no factual basis whatever, but are the product of suspicious minds seeking to interpret what to them are compromising situations. Even the ministry is not untouched. Three out of a possible twenty ministers who have served some of Roberts' churches within the past two decades have been subject to such gossip. One of these was later caught in adultery. Of the other two, one seems to have been innocent.

What then should be the approach of the church and its ministry in such a situation. No textbooks have been written on the subject. Discussion with other ministers reveals a rather widespread uncertainty as to proper procedure.

I believe that the church must keep in mind the universality of sex and physical desire. Man is rooted in his animal nature and must reckon with its urges and desires. "There, but for the grace of God, go I" should be the Christian attitude. The church must also seek to understand each case individually. Understanding, not wholesale condemnation, is what is most needed. We must be willing to lead these people, one step at a time, to the light. The first step for some sinner may not bring him to the ideal, but it would be a step *towards* the light for him. While maintaining an absolute goal, the church needs to aid men to take relative steps towards that goal.

At Roberts, we are trying to put these principles into action: We cooperate with all available local agencies of social work. Of course, this immediately excludes by the very nature of the case some of the above situations. But the incest case was handled in this co-operative fashion. Actually, the agency called in the minister instead of the minister's call-in the agency. After much study and discussion, it was decided that the home involved did not have much love or understanding to build on. Although social welfare agencies now work on the principle that any home with even a spark of love in it is better for the child than an institution, this home did not have the required spark. The mother was quite evidently feeble-minded and a former prostitute. The intelligence quotients of the two older children, now in a public correction institution, were very low. The three younger children (one with an I.Q. of 96!) have been placed in a suitable orphanage. The mother may be sent to an institution for the feeble-minded.

Shall the Church Cast Stones?

[*Continued from page 17*]

We try to study each case individually, with special emphasis on the physical, psychological, and social background, in an effort to get back to prime causes. This has been a particularly fruitful technique. Certainly one of the cases listed above, and possibly three of them, stems from lack of love and of proper physical, mental, and emotional adjustments in marital life. In one case, the wife of a guilty husband is definitely neurotic and near mental breakdown. Her husband is probably unconsciously seeking a needed emotional outlet and support in his infidelities. In another case, the husband of an unfaithful wife is physically incapable of intercourse and did not inform his wife of this fact until the marriage ceremony had taken place. Medical science has been unable to correct his deformity.

Single girls in their thirties are particularly liable to succumb to sex advances. Fearing lest they never get married, they grab at this chance to "experience life" before it is too late. They feel cheated and left out and so rationalize their participation in illicit affairs.

We are organizing courses on marriage and on homemaking. The former I plan to teach myself, because I know the situation so intimately that teaching the course will give me an opportunity to reach some of the parties involved without suspicion or misunderstanding. (I taught the course on marriage for two years in a Wesley Foundation course at a state university.)

If the high school principal can be prevailed upon, a course in boy-girl relationships will be taught annually in the high school. Several teachers have agreed upon the need for this course and will lend their influence towards having it instituted. The principal, however, is new and rather reluctant to stir up any controversy in his set-up.

I try in my preaching to face sex problems frankly. Before I knew the actual town situation in regard to sex, I made little reference to it in sermons. When the subject was mentioned, it was guarded and veiled in such a way as to prevent aggravation of the puritanical sex attitudes of some in the congregation. Now this has changed. The fact of adultery has purposely been brought into certain sermons and calmly discussed in an effort to reach the offenders and to give them confidence enough in the minister to come to him for personal guidance. And I have tried to ease the puritanical barriers that exist between some of the saints and some of the sinners.

In short, I want to create a fellowship of understanding love. Jesus loved the adulterous woman and refused to condemn her; we can do no less. *Go, and sin no more* points the way for the pulpit.

I try also to preach in a positive way on the home as a Christian institution where family love at its best is a hint on earth of the heavenly Kingdom of God. This has appealed particularly to the young people. It gives reason to chastity as a Christian virtue before marriage and meaning to fidelity after marriage. Real love in marriage involves the total personality; it is a growing oneness, with physical, mental, emotional, and spiritual aspects. Thus, the pulpit seeks not to criticize and condemn, but to build in a positive way foundations by which the homes of the present and the future will be insured against collapse. A recent meeting of all the County Home Demonstration women provided the opportunity for reaching a very inclusive group with such a positive approach. Other groups can be given the same approach.

The first impulse that I had when all these cases began to open before my eyes was that I should take advantage of my position as a minister and go see the individuals involved who were members of my church. Thus, when confronted by the knowledge that others knew of their misdeeds, they might repent. This idea was discarded, however, when I considered that they might *not* repent, for in that event, a barrier of hatred and self-justification would more often than not arise to circumvent any future aid I might give.

My policy, therefore, has been to love them as individuals, to look beyond the sin to the sinner in the hope that, when the time is ripe, they will feel led to come to me for personal conference. But such has never been the practice here, and the outlook for the technique is not too promising.

We are attempting positive measures through our organizations. Some activities build up sex tensions, others release the tension through sublimation. Within the past two years, in an effort to foster the former type of activity, we have organized a Boy Scout Troop, a Girl Scout Troop, and a Cub Pack. Because of the wartime shortage of young adult leadership, the minister himself had to become Scoutmaster and the minister's wife the Girl Scout leader. We have also introduced folk games into church parties in an effort to create wholesome boy-girl relationships in community dancing.

Other more secular groups, such as civic clubs, are being urged to sponsor regular dances for the young people with proper adult supervision. The aim is twofold: first, proper dancing under fine social conditions is a sex tension-releasing activity that is socially acceptable; and second, the young people dance anyway. This is true despite parental objection in some families. The resultant surreptitious dancing is neither socially nor morally wholesome.

The church needs to awake to this area of deep spiritual need which is *within* its very doors. Sin is a reality; but so is salvation! We must work out a positive ministry.

They Also Serve

A Sermon by RALPH GRIESER

Gaining a sense of worth in the daily task is the theme of this discussion by the minister of the Methodits Church, Polo, Ill.

ROBERT G. INGERSOLL stood at Napoleon's grave and, after long meditation, said: "I thought of the orphans and widows he had made—of the tears that had been shed for his glory, and of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the kisses of the autumn sun. I would rather have been that poor peasant with my loving wife by my side, knitting as the day died out of the sky—with my children upon my knees and their arms about me—I would rather have been that man and gone down to the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder, known as 'Napoleon the Great.' "

When you and I are in the mood for oratory, standing in the presence of the world's heroes, we do sometimes idealize the peasant in his wooden shoes. By contrast with the dictator, we glorify our humble lives.

This peasant exhilaration vanishes, however, as the brief comparison passes. More often we do not find glory in the lot of the common man in his hut with a vine growing over the door. When we are honest, we confess that peasant life is not attractive. Day after day in the kitchen, row upon row to follow across the fields, trip after trip behind our store counters, going to work, coming from work—these daily routines by which we earn our living do not seem to be the stuff for a rousing oration on the blessings of physical toil.

I

Some psychologists tell us that one reason the common man follows a warrior-leader once in a generation is the excitement which war offers a man trapped in the daily rounds of just making a living. The laborer responds to the drum beat and adventure of war.

But carry the contrast of the peasant and Napoleon the Great a little further. Haven't you often felt that you don't amount to much? Have you not said, "What can I do that is important? I don't excell in anything when I compare myself with the great men of history and of our time. Really, I can't see that my work counts at all. I'm merely pushed to do what I do by fear of starvation."

During the course of our meditation, I would like for you to come to believe that the humblest person is valuable in God's plan. I want you to consider the Gospel "good-news" again. I want you to walk with a new stride as you discover the secret that is hidden in your hand.

Let us call in a Christian of our own time to help us discover the secrets which we all hold. In a poem by Toyohiko Kagawa, the Japanese Christian who has encouraged the Christian world by his faith and works, you will find yourself speaking—at least in the beginning. And of we are able to go all the way with him, we will have completed the message of our theme.

In the poem "Discovery" from *Songs from the Slums*, Kagawa says:

I cannot invent
New things,
Like the airships
Which sail
On silver wings;

Surely you have found a friend thus far. Now, let us try to go on with him,

But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with a light
Falling from Heaven—
Gold, and silver, and bronze
Lights from the windows of
Heaven.

And the thought
Was this:
That the secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan.

That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do
for the world
*Using my hand!**

Do you believe that God has a secret plan hidden in your hand, even though your fingers seem to be thumbs? Can you go all the way to believe that your hand is big because of God's presence in it?

In one of my churches there was a surgeon—an Admiral in the navy, retired. That man's hand was conspicuous among the many hands of kneeling people who took the bread and the wine at the communion table. Any eye could see that that hand was the skilled hand of a surgeon.

Christian friends, do not assume that of all the hands taking the elements of the Sacrament this Admiral's hands were the only valuable ones or even the most valuable in the sight of God. No, there is a secret in the hands of the carpenter, the bookkeeper, student, housewife, mother, and farmer. We are dealing with a precious thought here—the "good news" . . . "That God, who dwells in my hand, knows this secret plan, of the things He will do for the world, using my hand!"

Each one of us knows this truth deep down in his heart. If you have visited the Chicago Art Institute, stood in a certain doorway to one of the rooms on the second floor, and had your eyes caught by the original painting of Breton's "Song of the Lark," you have been moved to recognize this truth about the value of humble hands. That bare-foot girl, walking in the field, with a song on her lips, sickle in hand, has struck the responsive chord in your heart that after all even humble people have big hands in the sight of God the Father.

II

We may find full support for the idea of the importance of humble people and their Christian service in the New Testament. Consider one reference. Jesus and his disciples had made the triumphal entry. Preparing to spend the night out in Bethany, they were reclining in oriental style at the supper table. The air was electric with anticipation. During the meal in this Bethany home of Simon, a woman with a jar of pure, sweet-scented, very costly ointment, entered the door. She broke the jar and poured the precious ointment over Jesus' feet.

There were comments about the act, and questions about its apparent waste. And to us as outsiders to oriental ceremonies, it seems strange. However, the words of Jesus on that occasion have lasted. Jesus said: *She hath done what she could.*

Although the act was simple, Jesus saw in it her supreme devotion, how she invested all she had in the plan, how she expressed her true love for the Master. He referred to it as a beautiful deed. While the disciples were considering great events, this woman did the blessed thing which would not have been done for the Master if she had failed her task. She could not be Peter, the Rock upon which Jesus would build his church, but she could conduct a beautiful ceremony in his honor.

III

We have come now to the question: Believing that a secret rests in our hand, are we doing all we can to express it?

There are people who arise each morning saying: "I can do some good today, God being my helper. I take up my task of being kindly and helpful to some neighbor. I will succeed in some measure, and when night comes I know that my day will not have been a complete failure. The cup of cold water, the visit to the sick, food for the hungry, cheer for the discouraged—these simple things nobly done will prove that God dwells in my hand. My hand is big because of these secret plans which dwell in it."

I know a mother who never let go of the secret plans hidden in her hand. As a girl she was eager to be a trained nurse. Fate, it seemed, prevented her preparation. She became a house-wife, cheerful neighbor, mother. One would have thought that all along the way she was realizing all that God had in hand for her . . . she was a faithful servant of her Master.

The war came with its call for nurses' aides. Helen took the complete training—but not to the neglect of her family duties. She is what we call "a natural" in a profession. The staff and the patients of her hospital recognize her gift. She is in demand for all the service which her home responsibilities will allow.

Helen had a big hand. During her years of motherhood she served faithfully, and then came the time when she was able to do bigger works than she had ever dreamed. Surely, she has done what she could.

Hugh Walpole has an expression which concludes our thought. "Men are often capable of greater things than they perform—they are sent into the world with bills of credit, and seldom draw to their full extent." It is my wish that a wonderful thought will be given you about the secret plan hidden in your hand. I hope that God will be allowed to lead you to the place where you will hear it said of you: *He hath done what he could.*

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The Little Foxes

A Sermon by JAMES R. UHLINGER

Using as his text a verse from the Song of Solomon (2 15), the pastor of First Methodist Church, Shenandoah, Iowa, bids us guard against life's unassuming trifles which can ultimately dissipate the power of the soul.

LIFE is undermined, gnawed at, weakened little by little. We brace ourselves against the major blows; we fall prey to the unnoticed, seemingly harmless, enemies that take our strength from us imperceptibly, yet disastrously. Anyone with good judgment is on the alert when observable danger is ahead. The driver summons his powers of caution when he sees the sign, "Careful—Men Working" by the side of the road. Soldiers do not live long who blithely and heedlessly advance when the sign reads, "Beware—Booby Traps Ahead." The booby traps that catch us are the ones that have no clear sign of warning and the ones that do not seem to be traps.

George Stewart illustrated this assertion graphically in his book *Storm*. Maria, so the storm was named, came pounding out of the Pacific in a fury of wind and rain. Into the mountains the storm swept, reeking havoc in its path. One of the first whirling gusts of wind caught a wise old owl unaware, and the owl was blown off its course of flight just far enough to brush a high-tension wire with one wingtip. The bird fell lifeless amid a shower of sparks. Later when the rain turned to sleet the wire was coated heavily. As the load became greater, the wire sagged lower until at last it broke at its weakest point where the shower of sparks had burned the wire a few hours before.

Again, there was on the side of the mountain, a tree, which had fallen years ago and had laid there quietly rotting away ever since. The autumn before the storm a chipmunk on the mountain side sought out a new home on the under side toward the downhill grade beneath the tree. The wee chipmunk disturbed practically nothing by its burrowing and shifting of the dirt and leaves, but when the water came flooding down the mountain during the time when Maria spilled rain and wet snow, the force of the water was so great that it dislodged the fallen tree from its resting place. The tree hurtled downward, snapping off a telephone pole which carried the transcontinental wires that connected New York and San Francisco. A business executive was angry at being cut off in the midst of his conversation, unaware that when the connection was re-established the frantic operator had added 1,500 miles of wire to the circuit over which he spoke.

And then, there was "Blue Boy," the sure-footed hog that slipped on the wet leaves high above the cut the transcontinental railroad had made through the mountains. Down rolled the body of the hog to come to a stop, at last, firmly wedged into the mouth of the drain-pipe that had been cut beneath the railroad bed.

The rain fell and the waters collected until they flowed over the tracks, ending in a washout. The stream-liner screeched to a stop. It had been on time all the way from Chicago until this delay of three long hours because of the wash-out. Men cursed at the accident, the waste in time, the inconvenience—and they cursed more when the wrecking crew found Blue Boy at the source of all the trouble.

This may seem to us to be a fanciful story. Actually it is life—our life. The minute, so-called inconsequential, items are breaking life down for us. Sharp, stinging criticisms shatter our inner morale. Careless, thoughtless foolishness is the home's worst menace. Someone brushes us the wrong way and we are thrown off stride for the entire day.

If you should suddenly hear the cry, "Bomber attack! Enemy planes approaching!" you would run to protect your loved ones and a few precious things in your home without delay. The trouble is that the bomber, visible and noisy as it is, happens not to be our gravest danger. It is the bacillus attack that we need to fear. Infinitesimal microbes filter into our lives and lay waste our strength. We fall prey to exciting diversions from "the straight and narrow."

Modern people excuse a few mild flirtations along the line as a break in the monotony of everyday life. The popular slogan is that the successful business man along Main Street must of necessity be "a good fellow, one of the gang." The trap we are in is that of thinking we can invent a supersophisticated society of extramarital relationships and thinly disguised licenses and get away with it.

This poisonous bacillus will at last sap away our moral strength and destroy the fiber which has made America a great nation. We take into our homes and clubs the deadly virus of social drinking, thinking that we can get by without foregoing high ideals, without dulling the edge of keen thinking, or without dragging in the dirt the Christian standard of clean living.

It is *the little foxes that spoil the vines.* Let us beware of them.

Without doubt everyone of us is living in a time of hard work, high tension, and supreme effort. Nearly everyone pleads guilty to being overworked. It is in such a time as this that we are most likely to let life get us down, and keep us down, unless we learn to recognize and control the trifling affairs that nag us relentlessly.

We must keep the welfare of our souls in mind. Jesus said, *What shall it profit a man, if he shall gain the whole world, and lose his own soul?* We stand a good chance now as a nation to win the war. Is it possible that in so doing the soul of the nation will be lost? The flaws, the little failures in democracy are beginning to show up. Lapses in morality, excused as wartime hysteria, are lapses nevertheless. Juvenile and parental delinquencies plague our civic life.

War factories turn out perfect specimens of bombers and tanks and instruments of warfare. At the same time they turn out such vicious human corruptions and degeneracy that even a child can see we are winning a war on many fronts and losing out to lust at home.

The objection may be raised that the bad spots here and there are not typical of all our national life. But that is the point: the few weak spots are the points of entry through which the evil enters like a spearhead and then spreads until it possesses the whole area.

What we condemn at a distance, we tend to excuse in our own lives. The mean, vicious attacks of a thousand little fascisms in city governments, in labor parties, in party politics, and in gross favoritisms arouse our resentment. Indignation burns within us at the way entire cities are annihilated in German-controlled territory. Race hatred and persecution of the Jew we call criminal.

Closer home, though, the same race hatreds and the same petty fascisms enter our lives and our thinking. They fasten themselves upon us. They grow as we weaken. When they have occupied enough of our life and destroyed enough of our strength, we will fall and these social plagues will triumph.

God is our source of help. To those who seek Him, he gives life. The life which God gives furnishes health and fortitude for the soul. The only antidote to the sweeping flood of disease and degeneracy any nation or individual has ever found is the forgiving, cleansing, renewing, fortifying power of God through his Son, our Savior, Jesus Christ. In Him is our source of moral strength.

Why does life get us down? Imperceptibly we drop the guards. Here and there infection creeps in. We try to live without constant renewal of the life within.

Jung, one of our eminent American psychiatrists, sounds the warning, when he says that among all his patients in the second half of life—that is to say, over 35—there has not been one whose problem in the final analysis was not that of finding a religious outlook on life.

We must guard jealously, then, the welfare of our souls in this time of frenzied rushing about, for all our work is in vain if at heart we falter and succumb to that which destroys life. It will not help us to regain supremacy of the Pacific if we lose that personal supremacy of the soul which has made America a free land. We must out-produce our enemies in goodness, in justice, in decency, in genuine fineness of life if this colossal production of armaments is ever going to gain any real meaning and have any lasting worth.

Our work must not be allowed to smother us. What we do is a means of fulfilling what we believe in. When work gets the best of us it has become our master. We have permitted our tasks to pile up on us, with the result that mental chaos takes over, giving us that "swamped" feeling.

The truth is that the human organism is capable of huge amounts of work under terrific nerve-racking conditions when a person is equipped with the power within to create order, master detail, sort the wheat from the chaff, and keep the tasks moving, one single thing at a time. The scientists tell us that more brain cells deteriorate from disuse than break down from overuse.

True it is, everyone is overworked, but that does not mean that everyone needs to break down under the work. One is not the corollary of the other if the Christian faith has a chance on the scene. To people who were tired and discouraged Jesus said, *Come unto me . . . and ye shall find rest unto your souls.* When the Disciples were pulled in one direction by disheartening forces and in another direction by their desire to remain loyal to Christ in those days when the crowds were falling away and the journey toward Jerusalem was imminent, Jesus said, *Come ye . . . apart.* They went aside to talk and to pray awhile until their minds became clear and their strength was replenished—then they went on to Jerusalem.

Here we are. Our work has piled up; the pressure has increased; as labor shortages grew we tried to do more and more; our strength ebbed away; our mind fogged; we found we could not make decisions quickly and accurately. The signs are infallible. The little things of life have got us down.

God does not plan to do our work for us. He is not an easy problem solver to whom we can look for help. What God will do is to pour his sustaining power into our lives to make us adequate to handle our own problems. It is our part to meet the conditions. To begin with, we must give ourselves a fair chance physically. The body deserves its rest. The laws of health and clean living, when observed, go far toward keeping a person fit in spite of the pressure of wartime living conditions.

Then, we must clear the mind for action. Before we face the grind early in the morning it is well to hear the voice of Christ saying, *Come . . . apart.* A few moments of early meditation and prayer can straighten the whole day out and temper everything that happens during the day with the touch of mastery that God can give.

It provides a mind-set that is bound to bring triumph over all the annoying, harassing details of the day.

Our best men are not strangers to this practice. It is reported that when General Eisenhower left for England he took in his immediate personal belongings only one book, the Bible. If we think the pressure we are under is terrific, think what it has been like to plan the invasion of Europe and hold in your hands the destinies of thousands of America's finest sons? Creative prayer clears the mind for action.

We must remember, too, that it is within our power to say, "One thing at a time." No person needs to let life gang up in confusion.

Most of the chaos of life is in our minds. The glory of being a human is to have a mind capable of sorting through the stuff of life, finding that which is worth while and lasting, and discarding the remainder. One of the lessons we ought to learn out of these days of feverish activity is that we will never be able to do everything. Some things are worth doing; others are not. When time is at a premium, when labor is the priceless commodity, when so much depends on producing vital materials without a moment's delay, we must decide for ourselves what those vital materials are in the long sweep of history. We must labor for those things which do not perish with our passing. We must give our time to that which really counts.

It is the little foxes that keep nibbling away unheeded and uncontrolled that spoil the vine.

Every morning we tour the world in the morning newscast to find out what has happened during the last few hours. Here is a positive suggestion: as we start the day let's find a few moments of peace in the most regular and convenient manner we can and make it a habit daily of taking a tour of God's universe. Let our mind and heart explore God's glory, His power, His forgiveness, His love. We will find that with His Spirit in our life all circumstances can be made to work together for good. We will find that no matter what world, national, and personal conditions are, God still points a way out for us.

The Logic of the Sabbath

To violate the Christian sabbath is to be like a hungry man treading on food with dirty and irreverent feet, says Pastor Palmer in this appeal for the observance of the ancient commandment. He is pastor of Centenary Tabernacle Methodist Church, Camden, N. J.

A Sermon By EVERETT W. PALMER

"NO Trespassing" signs are familiar to all of us. No doubt there are men present with distinct and painful memories of such signs posted on fences surrounding apple orchards. There are others among us who, in the good old days, set out to woo Mother Nature with car and picnic basket only to discover the site where we most wanted to picnic was posted with large signs, "No Trespassing."

When we see them, our first reaction is usually one of instinctive irritation and resentment. But when we look beyond the desires of the moment it is apparent usually, that they serve a very necessary function. The signs about alluring apple orchards, for example, are posted, not because some cold hearted old man doesn't care how hungry little boys become for apples, even green apples; but because hungry little boys aren't content to pick apples from the ground, and insist on climbing the trees, doing irreparable damage. Or the signs where we hoped to picnic were posted not because some narrow minded rustic was too selfish to allow his city cousins to enjoy the beauty of nature; but because by sad and prolonged experience he had learned the need for protecting nature from tin cans and broken bottles.

There are good reasons, too, for the "No Trespassing" signs which Christian teaching erects about the day we call Sunday. Naturally enough our instinctive reaction is one of resentment. And since, fortunately enough, there is no one with a shotgun to enforce them, some people elect to ignore the signs entirely, others to observe them only partially, keeping Sunday only when they do not have moods or plans to the contrary. And there are those who observe the day but inwardly grumble.

Probably the most apparent reason for the "No Trespassing" signs posted about Sunday is tradition—our ancestors put them there. A long, long continuum of human experience has produced the standards for living which we describe as the "Christian Sunday."

For example, we are all familiar with the injunction of ancient Israel as contained in the Ten Commandments, *Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work.*

That is a "No Trespassing" sign, posted over 3,000 years ago, which stands today. The people of Israel were firmly convinced it was the law of God, the rule of the universe, that one day of each week should be set aside for rest and holy things; that man needed such a day to rest his body and release his mind for its highest function, the worship of God.

To the ancient Jew the Sabbath was not merely a day for physical rest but an occasion for building his soul. He used it as a day to increase his knowledge of God, to count his blessings and give thanks; to review his past in the light of what he understood as the will of God, to seek pardon where he had failed, and to gain larger vision, fresh resolve, and divine undergirding for the days ahead. He rested his body to release his

soul for communion with the Highest. From the crucible of experience he had learned that the law of God requires one day in seven to be protected from the trampling feet of the secular and used for rest and worship. That is the meaning he gave to the ancient words, *Remember the sabbath day, to keep it holy.*

It was on this foundation that early Christians based their practice of Sunday observance. They gathered up all that the past taught and said, "It is the law of God that man should set apart one day in seven for rest and worship." But in addition they said, "Let us use this sacred day as a symbol to remind us always of the risen Christ."

So it was that the Christian Church broke with Jewish custom and made Sunday, the first day of the week, its holy day. Thus Sunday, for Christians, became the day sanctified not only for rest and worship, but also with the meanings of Easter. It was dedicated to helping us remember, in our rest and worship, that love conquers hate, that righteousness conquers evil, that life is triumphant over death, that though men in ignorance and sin fashion Golgothas, God's love and power have the last word. That has been the teaching of the Church for twenty centuries.

The Christian Sunday expresses the slowly accumulated and carefully tested wisdom of vast human existence. We have been born into a world that has "No Trespassing" signs posted about a day called Sunday, for reasons that have been found imperative. That fact should give even the most flippant and stupid of us pause.

But there is another reason for the "No Trespassing" signs we are considering. It is the reason not of tradition but of present need. An unprejudiced study reveals that a Christian Sunday is as necessary for us as it was for our fathers.

Sometime before the outbreak of war, European scientists conducted laboratory experiments testing the difference in physical and mental well-being between people who conscientiously kept the Sabbath and those who did not. The findings show that in terms of hard laboratory facts the age old teaching of religion is reaffirmed. In our day the Fourth commandment is thundered from a new Mt. Sinai, the scientist's laboratory.

A rather striking proof of man's need for Sunday was given by the pioneers who traveled the long and tedious overland trails to the west. It was common knowledge, demonstrated time and again, that caravans which stopped to keep the Sabbath always reached their destination in better condition and in less time than those who thought they had such a distance to travel that they must keep on the trail seven days a week. Caravans which failed to keep the Sabbath did not have the judgment, courage, and strength in times of crisis which the others had. It is yet a common adage in the West that those who are in too much of a hurry to keep the Sabbath are the men whose bones bleach on the trail.

What are some of the things we most need? Certainly we require what can be summed up in the word "perspective." With proper perspective we possess a sound mind, good judgment, steady convictions; we have inner poise, are not easily thrown off balance, are not jittery. When have we made our worst mistakes, wrought most injury upon ourselves and others? Usually it has been times of strain when we lacked poise and sound judgment. Observing the Christian Sunday helps us possess the redemptive vision we need every day.

Another need is quiet. The world with all its bustle is too much with us. It is in the sanctuaries of silence that our spirits are healed and our souls made strong. Without the ministry of quietness our lives grow thin and brittle, we become shoddy, superficial, frayed out. It was out of the silences that Jesus went forth to do his mighty works. It is out of the silences that we go forth for triumphant living. There are multitudes of pathetic folk whose lives are failures because they leave neglected the ministry of quietness. The Christian Sunday is the sanctuary of quietness.

Another thing we must have is time set aside for the best. The real peril lurking beside all of us is that of becoming so absorbed in the things of earth that we fail to give the Highest a hearing. With our own hand we can blot out the stars by night and the sun by day. We can be so absorbed in small and ordinary things that we rob ourselves of what might give our existence meaning and value. The Christian Sunday is the time and place for us to step aside from the rush of routine duties and experiences, to enjoy the great and good things of life, to feed our souls on the beauty of earth, to develop the meaning and blessing of home and family life, to increase our acquaintance with the great minds of all times as they speak to us in literature, music and art.

But there is a need more imperative than this. It is the deep hunger of our souls for God. We need to know we are not alone in the universe, to be baffled and beaten by forces which surge against us like an angry sea. We need a sense of support, a sure conviction that God stands with us, that he cares for us and will help us. We need a shrine for worship which makes possible our salvation, the true greatness of our lives. Everywhere people are discovering they need God, else they perish. Perhaps that is the supreme logic of Sunday.

Now let us ask ourselves, is there any legitimate reason why we should not make a glad and free response to Christian teaching concerning it?

Of course there are some people who see no difference between a flower bed and a dirt path, between a lawn and a sidewalk. They trample everywhere, saving nothing from their feet. They rob themselves and others of the beautiful. If left to their own devices, they bring everything down to the dust and dirt of the highway. We consider such people vulgar, and rightly do so. But what would we think of people who refused to protect their food from dirt, waste, and spoilage, trampling it under foot while they perished from hunger?

How much more a fool is the man who sees no difference between Sunday and any other day, who tramples upon it with irreverent feet?

We are invited to let Sunday be for us what it was created to be, a Holy Day, a day dedicated to rest and worship, a day commemorating the Triumph of Christ. Such a day is an oasis in our journeying, a garden of beauty, a shrine of blessing, a window toward heaven.

The Lectionary

Responding to numerous inquiries resulting from the article in the October issue entitled "The Lectionary Comes Back!", *The Pastor* publishes here the lectionary used by the Methodist Church in Great Britain. This Lectionary differs widely from the one to appear in the new Book of Worship.

	MORNING	EVENING
Covenant Sunday	Jer. xxxi. 31-34 Mark i. 1-13	Deut. xxvi. 16-xxvii. 10 Mark i. 14-28
1st after Epiphany	Isa. lx Mark i. 29-45	Isa. xlix 1-13 Mark ii. 1-17
2nd after Epiphany	Isa. xlii. 1-16 Mark ii. 18-28	Isa. xlv. 18-25 Mark iii. 1-21
3rd after Epiphany	Ezek. xxxiv. 1-19 Mark iii. 22-35	Ezek. xxxiv 20-31 Mark iv. 1-20
Septuagesima	Gen. i.-ii. 3 Mark iv. 21-41	Isa. xl. 18-31 Mark v. 1-20
Sexagesima	Gen. iii. Mark v. 21-43	Deut. iv. 1-24 Mark vi. 1-29
Quinquagesima	Gen. ix 1-17 Mark vi. 30-56	Deut. vi. 1-25 Mark vii. 1-13
1st in Lent	Isa. i. 1-20 Mark vii. 14-37	Isa. lviii. Mark viii. 1-21
2nd in Lent	Isa. v. 1-16 Matt. iii.	Gen. xi. 1-9 Matt. iv. 1-17
3rd in Lent	Gen. xii. 1-9 Matt. v. 1-20	Gen. xiii. Matt. v. 21-37
4th in Lent	Gen. xviii. 16-33 Matt. v. 38-vi. 15	Gen. xv. 1-18 Matt. vi. 16-34
5th in Lent (Passion Sunday)	Gen. xix. 12-29 Mark viii. 22-38	Isa. lii. 13-liii. 15 Matt. vii. 15-29
6th in Lent (Palm Sunday)	Zech. ix. 9-17 Mark xi. 1-11	Isa. lix. 12-21 Mark xi. 12-33
Good Friday	Gen. xxii. 1-14 Mark xv. 1-41	Ps. cxviii.
Easter Sunday	Exod. xii. 1-14 Mark xvi.	Matt. xxviii. 1-15 Isa. xliii. 1-13
1st after Easter	Isa. xli, 8-20 Matt. xi.	Matt. xii. 1-21 Isa. li. 4-16
2nd after Easter	Gen. xxxvii 3-28 Matt. xii. 22-50	Matt. xiii. 1-23 Ps. xxxvii. 1-20
3rd after Easter	Gen. xli. 15-43 Matt. xiii. 24-43	Matt. xiii. 44-58 Isa. lxi.
4th after Easter	Gen. xlii. 1-34 Matt. xvi.	Matt. xviii. 1-22 Gen. xlviii. 1, 8-16
5th after Easter (Rogation Sunday)	Gen. xliv. 18-34, xlv. 1-8 Matt. xviii. 23-35	Matt. xix. 13-30
Ascension Day	Acts i. 1-14	I Chron. xvii. 1-15
1st after Ascension Day	II Kings ii. 1-15 Matt. xx. 1-16	Matt. xx. 17-34 Isa. xi. 1-9
Whit Sunday	Joel ii. 21-32 Acts ii. 1-13	Acts ii. 14-47 Jer. x. 1-16
Trinity Sunday	Isa. vi. I Peter i. 1-12	Eph. iii. Deut. vii.
1st after Trinity	Joshua iii. 1-17 Acts iii.	Acts iv. 1-22
2nd after Trinity	Josh. v. 10-vi. 5 Acts iv. 32-v. 11	Josh. vi. 12-20 Acts v. 12-32
3rd after Trinity	Josh. xiv. 6-14 Acts v. 33-42	Josh. xxiv. 1-25 Acts vi. 8-vii. 2, 51-60
4th after Trinity	Judg. vi.11-32 Acts viii. 1-13	Judg. xvi. 4-30 Acts viii. 14-40
5th after Trinity	Judg. vii. 1-22 Acts ix. 1-22	Prov. ii. Acts ix. 23-43
6th after Trinity	Prov. iii. 1-18 Acts x. 1-23a.	Ruth i. Acts x. 23b-48
7th after Trinity	I Sam. viii. Acts xi. 1-18	I Sam. iv. 1-18 Acts xi. 19-30
8th after Trinity	I Sam. vii. 1-15 Acts xii.	I Sam. xii. Rom. i. 1-17
9th after Trinity	I Sam. xiv. 1-23 Rom. ii. 1-16	I Sam. xv. 1-3, 10-31 Rom. v.
10th after Trinity	Prov. iii. 21-35 Rom. vi.	I Sam. xvi. 1-13 Rom. viii. 1-17
11th after Trinity	I Sam. xvii. 1-11, 32-51 Rom. viii. 18-39	Ps. xxxiii. Rom. x.
12th after Trinity	I Sam. xvii. 55-xviii.9 Rom. xii.	I Sam. xx. 1-17 Rom. xiii.
13th after Trinity	I Sam. xxvi. Rom. xv. 1-13	II Sam. i. 1-12, 17-27 Rom. xv. 14-33
14th after Trinity	II Sam. v. 1-12 I Cor. i. 1-17	II Sam. vii. 1-17 I Cor. i. 18-31
15th after Trinity	Prov. viii. 10-36 I Cor. ii.	II Sam. xii. 1-15 I Cor. iii.
16th after Trinity	II Sam. xiv. 1-23 I Cor. iv.	II Sam. xv. 13-15,19-37 I Cor. viii.
17th after Trinity	Prov. xi. 19-31 I Cor. ix. 13-27	II Sam. xviii. 1-16, xix. 1-8 I Cor. x. 1-13
18th after Trinity	II Sam. xxiv. 16-25 I Cor. x. 14-33	Ps. xviii. 25-50 I Cor. xi. 17-34
19th after Trinity	Job. i. I Cor. xii. 12-21, 26-31	Job. ii. I Cor. xiii.
20th after Trinity (Young People's Day)	Job v. Matt. xviii. 1-14	Job xix. 1-27 II Tim. i. 1-14
21st after Trinity	Job. xxix. I Cor. xv. 1-11	Job xxxviii. 1-7, 32-38, xlii. 1-6 I Cor. xv. 20-28
22nd after Trinity	Ezra 1 I Cor. xv. 35-38, 42-58	Hag. i. II Cor. i.
23rd after Trinity (Armistice Sunday)	Ezra iii. Heb. xi. 24-xii. 2	Hag. ii. 1-9 II Cor. iii.
24th after Trinity (Temperance Sunday)	Neh. i. Eph. v.	Zech. i. 1-17 Col. iii.
25th after Trinity	Neh. viii. 1-3, 5-12 II Cor. iv.	Zech. iii. II Cor. v.
1st in Advent	Zech. viii. 1-17 Rev. i.	Ps. lxxxv. Matt. xxiv. 1-28
2nd in Advent	Deut. vi. 1-15 Matt. xxv. 1-13	Num. xxiv. 15-19 Matt. xxv. 14-30
3rd in Advent	Mal. iii. Matt. xxv. 31-46	Mal. iv. Luke i. 5-17
4th in Advent	Mic. iv. 1-5 Luke i. 26-38	Isa. xix. 19-25 Luke i. 46-66
Christmas Day	Isa. ix. 1-7 Luke ii. 8-20	
1st after Christmas	Isa. xi. 1-11 Luke i. 67-80	Isa. xxvi. 1-13 II Cor. vi.

DEFENDING MR. BABSON

KARL W. G. HILLER • *Newell, Iowa*

In regard to your quotation of Roger Babson on page 12 (Nov. issue), I cannot accept your conclusions as to Mr. Babson's intent. An equalization or gradual improvement in standards of living for all humanity is an imperative necessity, or else a degradation of our own standards will result. I feel keenly with Mr. Babson the necessity of a spiritual awakening. With it go, not only income improvement, but automatic outgo improvement, intellectual income and expression, cultural development and distribution, ad infinitum. They simply cannot be dissociated.

"Slants on the Secular" questioned not Mr. Babson's intent but his theology, a theology which errs in asking us to be religious not because religion is truth, but because religion will get us long life, good health, success and prosperity. Does Pastor Hiller agree that a spiritual awakening would forbid Americans investing in some of the lucrative stocks Mr. Babson advises us to invest it? What would a spiritual awakening do to some of the economic practices we now take for granted?—Editor.

THINGS SPLENDID— AND NOT SO NICE

O. C. SEEVERS • *Louisa, Ky.*

I have just finished with the November number of THE PASTOR. It contains many splendid things and some not so nice. Among the latter I note the sneering excerpt from Fosdick's *It's a Great Time to Be Alive.*

If the excerpt is a sample, the book itself must be an expression of colossal egotism. . . .

For an evaluation of Dr. Fosdick's new book, see the February issue (the reviews of Raymond P. Morris)—Editor.

UNION NOW

EDWARD LAIRD MILLS • *Alameda, Calif.*

All American churchmen believe in a just and peaceful world order. But they do not believe strongly enough in it, and they are not organized to give effective expression to their desires. Certain militaristic groups and the devotees of a famous radio priest have been more successful in getting their ideas across.

The difficulty roots in the fact that churchmen have many affiliations, no one of which is all-controlling. A man may be a Methodist, an Odd Fellow, a Legionnaire, a Rotarian, and a member of the Carpenter's Union. When a civic question comes up, how will he act? Most likely, he will act feebly, out of a composite conviction derived from variant sources.

How can the Christian philosophy and method be made dominant in his thinking and action? And how can he then Christianize the thinking of the non-church organizations to which he belongs?

The Methodist Bishop's Crusade for a New World Order was on the right track in seeking to produce concern for a distinctly Christian point of view in world affairs and to register it at the place where decisions are made.

After Christianizing the Christians, it will be well to note the necessity of cooperation among the different churches which they support. Northern Baptists, Disciples, and Congregational Christians have followed the Methodists in trying to do the same thing in the same way. Let them get together.

Moreover, here is marked similarity of aim on the part of religious, labor, and business groups. Let these co-operate toward a common end and seek the assistance also of farmers and the American Legion.

If all these groups emphasize their solidarity and show a correct sense of timing, there is a good chance that governmental agencies will be moved to take appropriate and beneficent action.

IT'S TIME TO CONSIDER COUNSELING SERIOUSLY

A. L. GONGLOFF • *Paulsboro, N. J.*

Statistics show that one out of every twenty-two boys and girls now in our public schools will spend part of his or her life in a mental hospital. Yet, if we believe the reports of the National Committee for Mental Hygiene, at least one-half of all mental illness could be prevented if we acted in time. Many of these people, therefore, could have been saved from this experience had some minister been aware of the meanings of early symptoms and offered proper guidance.

The greatest problem before our nation today is one of mental health. There are more patients occupying beds in mental hospitals than in all other kinds of hospitals combined. And from reports coming in to us every day this number is increasing. Many of the boys returning from the services will need proper guidance if their names are to be kept from the long list in these institutions.

If religion has the power that we have been proclaiming, then the minister has a medicine which can bring healing to the minds and souls of mankind.

We must admit that there are a great many in mental institutions who have been active in religious work. Why are they now there? Has religion failed them? Did the minister fail in his opportunity? Many times we do not know the real answer, but we do feel that to many of these people the word "saved" ought to have had more than a theological meaning.

Too often a minister, when consulted by someone troubled over the state of his spiritual welfare, is likely to give counsel based solely on theology, for he is naturally intent upon matters within his own field of training and service. The minister at this point has lost an opportunity for real service.

There now seems to be a well established point of view, in the area of counseling, which emphasizes the study of the total life of the individual in relation to his difficulty. Failure to recognize this will result in the failure to solve the person's problems.

Happy is the counselor who sees the

individual as a whole. He sees the man before him as a physical, intellectual, and emotional being. Whatever the problem, he seeks for the reason at one or more of these levels and then charts the course for readjustment.

No minister in this day of tension and need should permit himself to be ignorant of the methods and techniques which will help him offer counsel that will lead to the saving of the total personalities of his people. And the real power for that saving comes through the Great Counselor who said, *I am the way.*

There are many resources available for pastors who desire to better themselves in this field. I offer the following suggestions merely as starting points:

For opportunities for first hand experience in clinical training in hospitals, social centers, penal institutions, and so forth, write to Commission on Religion and Health, Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

For marriage and parenthood material, write to National Clergymen's Advisory Council of the Planned Parenthood Federation of America, Inc., 501 Madison Avenue, New York 22, N. Y.

Much help can be received from the National Committee for Mental Hygiene, Inc., 1790 Broadway, New York 19, N. Y.

For those who are advanced in this field, the *American Journal of Psychology* will be found very helpful. It is published by Cornell University, Ithaca, N. Y.

The pamphlets published by the U. S. Department of Labor, Children's Bureau, Washington, D. C., will be found quite satisfactory.

Tests on social adjustment and personality may be obtained from the World Book Company, Yonkers-on-Hudson, New York.

MINISTERIAL PROFESSIONALISM

W. G. Montgomery • *Chatham, Ill.*

I wonder if that wag who divided the race into three genders, masculine, feminine, and preachers, might not have given us something to think about after all.

Does the preacher unconsciously emanate a certain atmosphere that reveals his professional identity to others? And may he sometimes hide himself in this atmosphere even as the cuttlefish does in its own ink, separating himself from a larger usefulness? It is with no thought of criticism we write the following observations; and we feel safe, too, since it is only preachers who read The Pastor.

There seems to be something about the average minister that advertises his calling and segregates him in society. I first recognized this visible professionalism, which we emanate, when I stopped on the street to talk with a friend. Another person, a stranger to me, but known to my friend, came up. When my friend introduced us, no hint was given as to my profession; and yet this person who had never seen me until then, remarked, "I'm always glad to meet a minister."

I believe that many ministers might well avoid the little social amenities, professional conversations, and even empty epithets which so often characterize our holy calling.

It's not that we are ashamed of our calling; a thousand times no. The ministry affords high satisfactions to most of us. We are, indeed, proud of our profession. But we simply do not need to be walking signboards.

"Well, what of it?" someone will say. Who is hurt if the minister does have about him that which proclaims his calling at first sight? It does just this: it creates a chasm beween the clergy and the classes.

This ever present distinction advertises the minister as a "man of the cloth" instead of one of the commonalty. It destroys, in a large way, the point of contact, and leaves the minister an exile in the midst of multitudes. People respect him—and leave him alone. We have known people to fear certain ministers. They were afraid to meet their own pastor because of his exquisitely fine ministerial mannerisms.

"I sat where they sat," said a great prophet of his people in exile; and I doubt if any minister today can be of much help to his people until he becomes one of them. The isolated ministry has no power. And nothing else will isolate us so quickly and permanently as professionalism. That minister who by his dress or peculiar manners, permits himself to become the most conspicuous person on the street, may become the object of idle gossip, but not likely the object of the peoples' love.

No other man needs to be so flexible as the minister. He should be able to meet any person anywhere at any time and make that person feel perfectly free. He should strive to meet every man on his own level, whether that man be philosopher, poet, printer, or poultryman, and especially the poultry-man. Let him be both enlightened and ignorant; ready to give or receive.

Above all things else, the real minister will also be a *man.* He can never become too good but he may appear to be too good. Too much of the Uriah-Heep type of goodness never draws people to us, rather it drives them away.

The minister who stoops will conquer. But the stooping must be sincere. By stooping, a minister may become a tower of strength to his people in these perilous times. To lift an object we must get down to its level.

This necessitates our moving in the stream of struggling, suffering human life. It will do no good to stand on the bank in a place of safety and tell people what to do. Proclaiming it from the pulpit is not enough. We will need to get down *among* the wave-wrecked, rock-torn, bleeding, sin smitten souls.

The minister must be intensely human in all his approaches. He will have learning, but lexicons and philosophies are empty without love. He must not give up the old, neither can he despise the new. We must know the literature of "Main Street" in order to meet human beings as they are and help them to something higher. Merging our own interests with those of our fellow mortals is the way not to fail.

The Fountain

THE NEW WORLD PRESSES IN

All about is a world tremulus with change. In millions of yearning hearts there are unutterable longings for another spiritual awakening, a new thrust forward toward the realization of the Kingdom of God on earth.

It is indeed essential that the church shall no longer evade the challenge of the world in which it lives. Too long it has been enamored of the safe and easy way; too long it has been held by a comfortable and complacent interpretation of discipleship; too long it has had an armistice with fear and doubt. This is not the way to victory. The whole inheritance of our spiritual past is a witness to our God. . . . Before this generation passes His Church may see a new world take shape before its eyes.

—From *The Address of the Council of Bishops,* General Conference, 1944.

WHAT WE REALLY FIGHT' FOR!

I love America and I have been fighting in order to be able to go home and begin building the kind of land I was only able to dream about before Hitler challenged Western civilization. I wanted to challenge most of it, too, not as Hitler had done, but with new ideas and institutions in place of old ones. . . . I want to help create a new world in which the common man's capacity for co-operation, mutual help, unselfish service and energy discovered during this war will be applied to the domestic world problems. I cannot go back to living where money-making is the one basic aim from the cradle to the grave.

—Lt. Byron B. Buckeridge, in *Free World.*

STRIKES—THE OTHER SIDE

The public does not know that refusal of management to act in settling real grievances that cause strikes is a piece with strike action by labor to force settlement. Owners who refuse and workers who strike are both endangering the republic and both subject to censure. But it is particularly dangerous to develop an anti-labor attitude in the minds of our soldiers and sailors, since our very future lies in the ability of management and labor to work together through the recognition of labor unions and collective bargaining. We have trained our youth for war. They have become expert in the use of weapons. It would be tragic if they were to return inflamed against labor and without knowledge of the fact that labor has given itself patriotically to full production in its pledge to win the war. The seeds of class war lie in misinforming our armed forces, and those responsible for sowing them do the nation a terrible disservice. Owners who see in this situation an opportunity to deliver a telling blow against labor are blind to their own interests.

—From *Preaching in a Revolutionary Age,* by G. Bromley Oxnam.

DEVIL'S TOOL

It is said that the devil, prospering as a result of war and convinced that hell was already firmly established on earth, decided he no longer needed to work so hard and advertised most of his equipment for sale. However, he refused to part with one favored tool, which was labeled "discouragement." He knew that he would want it if he ever returned to active work. Said he, "When I get people downhearted and discouraged, they soon give up trying to lead good lives and easily come under my power."

—From *Remember Now . . .,* by Walter Dudley Cavert.

SEARCH FOR THE INFINITE GOOD

The very insatiability of human desire has a positive significance; it means this: that we are attracted by an infinite good.

—From *The Spirit of Medieval Philosophy,* by Etienne Gilson.

LIFE AT SECOND HAND

A newspaper advertisement offers "skunk-dyed oppossum furs"; that is the symbol of much of American life—camouflaged unreality. Wooden ducks are upon our lawns; wooden porters stand to welcome you at the porch; we have wooden woodpeckers for door knockers; glass coal with electric bulbs beneath in the fireplaces; up-to-date houses made to look old and antique; complexions plastered; stockings painted on; hair with kinks provided if you haven't any, kinks taken out if God has given them to you; adventures in the movie by proxy, life at second hand clicking before you; the use of drugs and narcotics growing by leaps and bounds to keep up the supposed happiness and the supposed morale; the freedom of woman turned into a freedom to guzzle stupifying drinks at bars and to puff poisonous fumes everywhere; radios giving out canned music and canned speeches to a people growing more and more mechanical as they are shaped by mechanics—a people being made from the image of God into the image of things. Is that America? Was the Hindu right when he wrote a reply to *Mother India* and entitled it *Uncle Sham?*

—From *The Christ of the American Road,* by E. Stanley Jones.

PEACETIME DRAFT?

The youth of America could be drafted for public service in peace time. A year's time given to public welfare projects by every young citizen would serve to neutralize that self-seeking spirit which so often motivates education. This period of public service might be arranged for vacation seasons. There would have to be some adjustment in cases of youth with dependents, and care would be required to prevent a militaristic perversion of the whole program. But the difficulties in detail and the delay in private advancement would be more compensated by the widening of sympathies, the discipline in co-operation, and the heightened spirit of public service.

—From *Date With Destiny,* by Ralph W. Sockman.

THE SPIRIT MISSES THE LAZY

God has, we may be sure, no intention of ministering to our laziness. Some men boast that they select a text, go into the pulpit, and let the Spirit guide them. Those of us who have heard these men preach can testify that it was not the Holy Spirit we heard, but a confused parson dealing in platitudes, rehashing broken bits of old sermons which happened to drift into his mind.

—Oscar F. Green, in *Religion In Life.*

PRUDENCE

. . . We need to realize that when we are interested in pushing a cause, we do well to consider our strategy. Coming away with weapons blunted against a stone wall may make us feel very brave; but we ought to have a glimmering sense that perhaps we were stupid.

—Harry A. Overstreet in *The Saturday Review of Literature*

SECRET OF REFORM

We sometimes seek to reform men who have fallen into vice, and fail because we aim directly at the result, and are not ready to do the indirect and preparatory work which is necessary in order that the reform may have some sure ground to go upon. This man is a drunkard. You want him to sign the pledge. That may be well; but the danger is that he may not keep it. The man's habit of drinking is not an ultimate and isolated fact, out of all relation to other facts of his life and environment. There are reasons why he drinks; they are not good and sufficient reasons; they are bad and insufficient reasons; but they serve as motives to lead him into this evil course. You must get down to them, if you can, and remove them. Perhaps he is out of work, and low-spirited, and takes to drink in the hope of forgetting his anxieties. It is the device of a fool, of course; for the remedy only aggravates the disease; but this man is just such a fool as that, and there are many such. If you could help him to find work you might indirectly but very efficiently help him to reform. Perhaps he is lonely, and takes to the dram-shop for society. There ought to be places enough where he could find pleasanter society. If you will provide such places and bring him into them, and make him at home in them, you will indirectly aid him to break off his evil habit.

—Washington Gladden.

THE WORLD'S GREATEST MAN

The greatest man in England is not an Englishman, the greatest man in Europe is not a European, the greatest man in America is not an American. The greatest man in every land is the man who was crucified by Pilate. In the twentieth century the nations of the West came forward pointing not to an Occidental but to an Oriental, and exclaiming, "Behold, the Man!"

—Charles Edward Jefferson.

DIVINE JOKE

Incidentally it may be said that a divine joke has been played on us. We have refused to call the Japanese citizens in our midst just plain Americans. We have called them Japanese—that is, Asiatics—and then to differentiate ourselves we have called ourselves "Caucasians." But the Caucasus is in Asia! So we have called ourselves Asiatics to distinguish ourselves from Asiatics!

—From *The Christ of the American Road,* by E. Stanley Jones.

RENDEZVOUS WITH AMERICA

A blind man said,
"Look at the kikes."
And I saw

Rosenwald sowing the seeds of culture in the Black Belt,
Michelson measuring the odysseys of invisible worlds,
Brandeis opening the eyes of the blind to the Constitution,
Boas translating the oneness of mankind.

A blind man said,
"Look at the dagos."
And I saw

La Guardia shaping the cosmos of pyramided Manhattan,
Brumidi verving the Capitol frescoes of "Washington at Yorktown,"
Caruso scaling the Alpine ranges of drama with the staff of song,
Toscanini enchanting earthward the music of the spheres.

A blind man said,
"Look at the chinks."
And I saw

Lin Yutang crying the World Charter in the white man's wilderness,
Dr. Chen charting the voyages of bacteria in the Lilly Laboratories,
Lu Cong weaving plant-tapestries in the Department of Agriculture,
Madame Chiang Kai-shek interpreting the Orient and the Occident.

A blind man said,
"Look at the niggers."
And I saw

Black Samson mowing down Hessians with a scythe at Brandywine,
Marian Anderson bewitching continents with the talisman of art,
Douglas hurling philippics of freedom from tombstones,
Private Brooks dying at the feet of MacArthur in Bataan.

—Melvin B. Tolson, in *The Link.*

REVIEWS

The Jew in Our Day, reviewed by Wayne T. Gray, professor of sociology, Union College, Barbourville, Ky.

Patrick Geddes, reviewed by John O. Gross, contributing editor of THE PASTOR.

The Arts and Religion, reviewed by Earl E. Harper, director, School of Fine Arts, State University of Iowa.

The Relevance of the Prophets, reviewed by John L. Knight, Jr., instructor in Bible at Willamette University.

The School of Prayer, reviewed by F. Fagan Thompson, pastor, Methodist Church, Auburn, Ala.

Young Offenders, reviewed by A. J. Walton, contributing editor of THE PASTOR.

THE PASTOR will continue to give readers critical articles in the book section which will be concerned with reporting trends of present-day thought reflected in books, or criticism of things contemporary in the light of the past. Two of these articles appear in this issue: J. Gordon Chamberlin, student of demobilization and author of *The Church and Its Young Adults*, reviews some of the war books. He is now executive secretary of the New York Conference.

Gerald Kennedy, Methodist pastor, Lincoln, Neb., and former professor of homiletics, Pacific School of Religion, compares the modern novel with Thackeray's *Vanity Fair*, and finds the former wanting—in sympathetic characterization, in its ability to illuminate life, and to find its way into the heart of men.

Two Ministries Harmonized

THE ARTS AND RELIGION, *edited by Albert E. Bailey. Macmillan Co., 180 pp., $2.50.*

This volume, containing the 1943 Ayer lectures of the Colgate-Rochester Divinity School and dedicated to the memory of the last President Albert William Beaven, is timely.

A genuine unity, usually conspicuous by its absence in a symposium, is established by Dr. Bailey's introduction. As a matter of fact, this introduction is itself a complete and delightful essay, which will be worth the while of anyone who realizes the might of art in personal experience.

It is noteworthy that in this introduction recognition is accorded to the fine arts as having spiritual validity of their own, without benefit of clergy, ecclesiastical accoutrement, or religious doctrine. What Dr. Bailey has to say concerning each of the four arts treated in the entire volume, namely, the graphic and plastic arts, architecture, music, and drama, is not only introductory to the later chapters by special authorities, but it complements what they have written and illuminates the doctrine which they present.

West view of Reims Cathedral, with addition of spires—six originally planned, but never built. —From *The Arts and Religion*

I am particularly impressed by Dr. Bailey's discourse upon the significance of ecclesiastical architecture. He might well expand the short division of his introduction.

The editor recognizes the true nature of aesthetic experience induced by music in his statement that "music that in other contexts might evoke secular dreams or relaxations or loves," in an ecclesiastical setting "elevates the soul to spiritual altitudes." Then follows a clear apprehension and statement concerning the importance of association in establishing the definite religious significance of music.

In Dr. Bailey's introduction, we are prepared for an unusual approach to the discussion of drama which characterizes Dr. Fred Eastman's chapter in which "instead of emphasizing the fact that in the past drama has been, or in the present is or may be, an authentic expression of religion, Dr. Eastman has shown how dramatic presentation is by its very essence the technique par excellent for the propagation of religion."

But without waiting for what the special lecturer may have to say, Dr. Bailey himself deals most understandingly with the drama as a social and moral force, recognizing that it may have genuine ethical, and therefore religious significance in the secular theater. Perhaps Dr. Bailey, together with others including this reviewer, visualizes the theater as a universal community institution comparable to the church and school.

The chapter entitled, "The Ex-

Herakles, aided by Athena, captures Cerberus, the hound of Hades. Greek vase painting (sixth century, B.C.). —From *The Arts and Religion*

pression of Religion in Painting and Sculpture." is written by Dr. Bailey himself. This chapter carries evidence that it is a lecture rather than an essay. The organization of the material is ingenious, interesting, and very helpful. Asking his readers to construct in their imaginations a museum of religious art, he proceeds to divide the museum into rooms and to sub-divide the rooms into alcoves and to place in each the art materials which he deems suitable.

One is impressed that carefully chosen stereopticon slides, a familiar and effective means of illustrating lectures on graphic and plastic arts, could be utilized to great advantage in the presentation of this material. Perhaps the device adopted in organizing the content of this chapter has resulted in the somewhat arbitrary establishment of relations between various works of art and in a questionable evaluation of some of them. One can only wonder, for instance, why the painting "Again," by Thomas Benton, is included in the same plate with "Homecoming of the Workers in the New Day," by Orozco. And one might ask whether Dr. Bailey intimates that every picture chosen for reproduction in the illustrations in the volume now under discussion is a work of art of great aesthetic quality and lasting significance.

There can be no question, however, that the total result set as an objective of this chapter is measurably achieved. That result, in the words of the author himself, is to convey "a hint of the almost limitless field of religious art, of the indispensable function it has performed in all the religions of mankind, and of the unusual possibilities for religious education it still possesses."

Turning to the chapter entitled, "The Expression of Religion in Architecture," the reader is impressed by the authoritative knowledge of architectural history, principle, and function which characterizes what Dr. Kenneth John Conant has written.

If for no other reason than to find a condensed outline of the deveolpment of religious architecture, particularly of that type known as Gothic, and to become familiar with technical terms used in discussing or describing such architecture, this chapter should be widely read.

Many readers will agree with Dr. Conant in the assumption that the Gothic style of architecture is best adapted to the needs and ideals of religious life. Perhaps it would have been well, however, if Dr. Conant had discussed the division of opinion among architectural and ecclesiastical leaders concerning this matter. The principles espoused by Frank Lloyd Wright are gaining ground among many of those who are responsible for the erection of church buildings. The reviewer is himself in possession of a letter written to him by Ralph Adams Cram not long before his death indicating great discouragement on his part concerning the perpetuation of his [Cram's] ideals. We cannot escape the fact that many well informed persons consider the adoption of Gothic principles in American church architecture as unfortunate, and are demanding principles of planning and building churches which are both indigenous and functional.

Anything written about church music by Dr. Henry Augustine Smith will be read with respect and appreciation for his great and pioneering service in this field, and particularly for his early espousal of the multiple or graded choir program and for his outstanding services as an editor of widely used and admired hymn books.

In his chapter on "The Expression of Religion in Music," Dr. Smith presents ideas, which have been made familiar by him during more than a quarter of a century, with respect to choral organization and the development of congregational song. His discussion of tonal structure is a thorough but simple statement which will be of interest to church leaders who have curiosity about such matters but who have little special training in music.

One of the most effective emphases of this chapter has to do with liturgy rather than music. Few more illuminat-

St. Sophia, Istanbul (Constantinople), 532-563 and later. Interior view made before secularization. (Sebah and Joaillier).—From *The Arts and Religion*

Scene in an Air-raid shelter. From Fred Eastman's play, *Eternal Life.*—From *The Arts and Religion*

ing or convincing statements concerning liturgical worship will be found than the following:

"The main aisle of chapel, sanctuary, or cathedral, is the pathway to God, down which millions of communicants have streamed through the centuries; through central door of the narthex, under nave, past transcepts, through to the chancel and the high altar. No minister blocks the approaches with a centered pulpit, no choir rises tier on tier to black out this visual center. Always the pathway is step upon step (seven of them) to the Presence, to transactions with God. Lift the communion table to the place of the high altar, and the effect is much the same for disbelievers in high church practices. This focal center, this holy place, should change a morning congregation from hearts filled with distractions, inventories of individual experiences through the past week, feelings intent on music's enjoyment, hearts warmed by social contacts, into united contemplation of, and communion with, their Lord and Master."

It would be possible to debate with Professor Smith his attitude toward the processional which he terms "a questionable act of worship" which "should be used only on festival occasions." There is no doubt that a certain liturgical tradition issues in this attitude and that many church organists of "high church" leanings will agree. It is interesting to discover that in this same volume Dr. Eastman does not agree with this deprecation of the processional, and this reviewer would maintain that even if the processional were no more than "a transfer of a vested unit from one place to another," it would still be a most satisfactory and impressive method of making such a transfer in the course of a service of worship. This is a minor matter, however, and there is not sufficient space to carry on the discussion at this point.

Dr. Eastman takes us by surprise in his discussion of "The Dramatist and the Minister."

He undertakes to show what the minister as preacher and conductor of worship can learn from the dramatist. A good case is made for such a presentation on the basis of our need for ministers "who not only have a vital gospel to preach but who know how to dramatize that gospel in their sermons, their church schools and their communities."

A gospel preached in abstraction has little power to set hearts afire. "Drama rightly used can . . . kindle imaginations; . . . purge and exalt emotions; . . . translate ideas into action."

Above all else, Dr. Eastman recognizes that the sermon and the drama have one great thing in common, namely, appeal to the emotions of men. Great care is taken to distinguish between "theatrical" preaching and "dramatic" preaching, and apt illustrations of both types of preaching are set forth.

It has been generally recognized for many years that Dr. Eastman knows his theater thoroughly, that he is a playwright of no mean ability, and that as a critic, he is a dependable guide in the fields of theater and cinema. In the present volume, it becomes clear that he has much to say concerning homiletic practice which we ought to read and consider.—***Earl E. Harper.***

* * *

For Disciplined Meditation

THE SCHOOL OF PRAYER, *by Olive Wyon. Westminster Press, 160 pp., $1.50.*

This book is inspirational, and, like any book on prayer, is a self-revelation. It demands much of the writer. Likewise, it demands much of the reader. Robert E. Speer says in the foreword that it will bring "our too careless, slipshod, easy-going habits of prayer under . . . scrutiny and self-criticism . . ." He says further, ". . . our familiarity with these lessons may not deliver us from the duty of a stern self-discipline and a reexamination of our ways of prayer and of the whole place and function of prayer in our personal and corporate Christian life . . ."

Miss Wyon is a social and religious worker of England, now working with students at Cambridge. She has studied at King's College, London, at Edinburg, and at Selly Oak. She is an eminent translator of three books of Emil Brunner and has written a number of books herself, principally on social conditions in England.

The author discusses such significant topics as "The object of Prayer," "Hindrances to Prayer," and "Prayer and the Purpose of God." The appendix suggests "Meditations for a Month," together with a "Method of Meditation."

For ministers, this book will cut deeply across the sham of mundane things. The illustrations, especially the stories of prayer given in the prologue, are well worth the price of the book. There are many references to mystical writers, viz., St. Francis de Sales and St. John of the Cross.

For laymen, the book will raise questions and will prove a valuable guide to a rich prayer life.—***F. Fagan Thompson.***

A Realistic Study of Juvenile Delinquents

YOUNG OFFENDERS, *by A. M. Carr-Saunders, Herman Mannheim, and E. C. Rhodes. Macmillan, 168 pp., $1.75.*

Almost six thousand years ago an ancient sage said: "Youth is coming to a bad end." Shakespeare said: "Adolescents should be put in a state of coma," for the duration of the adolescent period. Ruskin said: "Put adolescents in a barrel and feed them through the bunghole for the good of society." The Disciples ran them away from Jesus, or tried to, and a modern board of stewards threw the youth out of the church "until you know how to behave in God's church."

There has always been some juvenile delinquency and a lot of talk about it. We are inclined to yawn and turn on another station unless the noise of delinquency gets too loud. That is a grave error, and only makes for a larger crop of adult delinquents in later years.

The abnormal increase in juvenile delinquency under wartime conditions has stirred a new fever of concern over the matter. The concern is wholesome and it is to be hoped that enough interest will be aroused, information gained, and momentum achieved that the problem will not drop to its accustomed place in public concern.

We can be thankful today that in the midst of the vast sea of public unconcern of the past, there have been vitally concerned a few welfare workers, magistrates, psychologists, and educators. Their work and findings are enabling us now to make a much more sensible approach to the problem.

The aroused public is now making a determined effort to discover conditions and causes leading to delinquency. There is real desire to find ways to improve responsible conditions and remove causes. In all the bluster to get action, there is danger of overlooking valuable studies and reported experiences of others. Those interested in the subject should become acquainted with several of the able books in the field.

Young Offenders is a British statistical study and report on the subject. It needs attention since it indicates an effective procedure for studying the subject, and produces some findings which are vitally stimulating.

The authors examined over 2,000 delinquents and a like number of non-delinquents as a control group. They sought facts about the parents, other children of the family, homes, environment, school life, church relations, procedure of courts, administration of verdicts, recidivism, and other factors involved in the life of the youth studied.

They make it clear that moral destitution has more to do with delinquency than physical destitution. They name as contributing causes such things as broken, abnormal, delinquent, undemocratic or ill-conditioned homes, laxity, liquor and vice. They add, "We never discover that all delinquents have been subject to one kind of influence or show some distinctive characteristic, while non-delinquents have been free from such influence or do not exhibit that characteristic."

A point is made of the apparent immunity to delinquency of some youth even though placed in very unfavorable conditions, while others well placed show a high susceptibility. The authors have been concerned with the circumstances and conditions which favor or encourage delinquency and have not given time to the other important side of the question. There is need for our psychologists to come to our aid with a practical study of susceptibility.

The line of action presented by these authors is worthy of serious study. Its adaptation to our American situation should lead to the achievement of definite improvement.

Here is statistical study that has vitality. Statistics are made to live in fact and conclusion. The importance of a long series of related statistical surveys becomes apparent, and should serve to keep us at the task in America for the good of future Americans.—***A. J. Walton.***

Plays for Lent and Easter

The Religious Drama Office of the Chicago Theological Seminary (Fred Eastman, director) has recently published the 1944-45 edition of the *Selected List of Religious Dramas.*

A few plays selected as appropriate for the Lenten Season are:

Dust of the Road, by Kenneth Sawyer Goodman. One act. 3 men and 1 woman. A dramatization of the old legend that Judas returns to earth once a year to plead with some soul tempted to betray friendship. 50 cents. Royalty, $10 if admission is charged; $5 if not. Baker.

Easter Wings, by Dorothy C. Allan. One act. On the theme "If a man die, shall he live again?" 2 men, 2 women. 35 cents. Baker.

Eternal Life, by Fred Eastman. One act. 2 men, 3 women, a boy or girl. Incident in an air-raid shelter. Uses Lenten hymns. 35 cents. Royalty, $5. French.

The Resurrection, by Rosamond Kimball. 4 scenes. 12 men, 3 women, the voice of Jesus. 35 cents. French.

The Rock, by Mary P. Hamlin. 3 acts, 4 scenes. 6 men, 5 women. Study of Simon Peter. 50 cents. Royalty, $10 if admission is charged; $5, if not. French.

The Terrible Meek, by Charles Rann Kennedy. 2 men, 1 woman. A soldier's struggle with his conscience after the Crucifixion. 35 cents. Baker.

Thy Son Liveth, by Maryann E. Manly. One act. 3 men, 1 woman, 1 boy. The rich young ruler and Zacchaeus and the choice which both faced. 35 cents. Royalty, $5. Baker.

Browsings Among the War Books

by

J. GORDON CHAMBERLIN

DEMOBILIZATION is becoming a popular subject for discussion—and writing. And well it should, for the process of discharge has sent back to civilian life more than a million and a half veterans since Pearl Harbor. America will have a postwar veteran roster of nearly fifteen million men and women. Their readjustment to civilian life, their reintegration into our communities and churches must be carried out just at the time when an equal number of war workers will be shifting jobs.

The most serious fallacy common to popular discussions of demobilization is to class it as a *postwar* problem. It is not that. In the first place, demobilization is a process already begun, and secondly, the most important preparation for demobilization must be made while those in service are away.

Essential to such preparation is an understanding of the men and women who are in uniform and who make up the vast complex military machine of our country. There are certain broad channels of information to help us understand what soldiers and sailors experience and how they react to that experience. The most common channel is letters—letters home from battlefronts around the world.

CURTISS: *Letters Home*

Dr. Mina Curtiss, an associate professor of English at Smith College, has collected a book of *Letters Home* (Little, Brown & Co., $2.75). On a trip through Iowa recently, she read a friend's shoebox full of letters from "Heinie" which gave her an idea. Following twenty-four different Sunday newspapers for nearly a year, collecting letters sent in response to an appeal through 250 newspapers, and writing to families to complete collections (all of them now a part of the war collection, Yale University Library), Miss Curtiss selected thirty-seven sets of letters and presents each set in chronological order, giving a record of the individual's change from civilian to soldier. The significance: in peacetime ordinary people are not likely to write letters. Most of them are never away from home. But in wartime their letters are a history of our time.

The value for the minister in reading letters from others than his own flock is that it keeps him from think-

ing all servicemen react as his own do. We will be unprepared to help discharged men and women unless we are sensitive to all the different kinds of experiences and reactions they may have. Bill's letter from Italy just before he went into action may be moving, but it may not represent attitudes or interests when he is discharged.

WECTER: *When Johnny Comes Marching Home*

Professor Dixon Wecter, in *When Johnny Comes Marching Home* (Houghton-Mifflin Co., $3), shows the wide variety of reactions among veterans by quoting letters and diaries of men during demobilization from the Revolutionary War, the Civil War, and World War I. This book is more than quotations—it is a carefully documented, comprehensive study of three demobilization periods in America's history. Here is the ancestry of problems which we have been calling new. The religious attitudes of soldiers of the three periods are developed in three different chapters, but the patterns in each are very similar. Three chapters are given also to soldiers and women, and again it seems that the problems haven't changed very much by the mechanization of war.

But here is one of the weaknesses of the Wecter book: it makes too good a case for the similarities. There were contrasts, but using memoirs, diaries and letters as the principal resource materials becomes a barrier to an adequate evaluation of the social environment and historical trends.

WALLER: *Veteran Comes Back*

When Johnny Comes Marching Home should be read along with Willard Waller's *Veteran Comes Back* (Dryden Press, $2.75). The contrast between the books is illuminating. Wecter is the more solid historian, but he needs to be balanced by Waller's psychological and social insights. The contrast in the main theses of the two books reflects a perfectly valid difference of opinion and interpretation among many people. Wecter, in reviewing the three wars, contends that "war colors the main stream of a citizen-soldier's life, but seldom changes its direction." Waller, on the other hand, sees the soldier as an alien in his homeland, who "unless and until he can be renaturalized into his native land is a threat to society."

Waller is more realistic than Wecter in that he bases some of his interpretations on the demobilization experience of other countries. Wecter set himself to study America's experience (his is a Life-in-America Prize Book) and the limitation is valid, but we cannot be certain that our own experience after World War II will follow previous American patterns rather than those of other countries. (A valuable insight into German experience after World War I is given in Konrad Heiden's *Der Fuehrer.*)

There is danger in accepting Waller unqualifiedly, and therein lies the value of reading the two books together. His insights into "the veterans' mental and emotional nature" are instructive but always tend to be overdrawn. An early effort is made to excuse such broad generalizations, but even then some of them are too bland. "The soldier is glad to come home, but he comes home angry," is one of them. Undoubtedly some do come home angry, but not all. How dangerous to build all plans for reintegration on the assumption that every veteran is angry. Throughout Wecter's book, the reader has the feeling that he is more sure of his ground, doesn't base generalizations on single episodes. Waller's historical foot slips once in a while when he is overanxious to prove his point.

In spite of limitations the two books are of high quality. It is fortunate that we can enter into our responsibilities during demobilization with such valuable background and resource material.

Both Waller and Wecter have short sections about World War II. These sections become a part of the steady and vast stream of good material about the effect of the present war on those who fight it.

INGERSOLL: *The Battle Is the Pay-off*

Two current books stand out above many others—both come from an earlier phase of the war. Ralph Ingersoll was, before he was drafted, the editor of New York's newspaper *PM*. After several months in service, during which he took part in the North African fighting, he wrote *The Battle Is the Pay-off* (Harcourt, Brace, and Co., $2.). His avowed purpose was to try to tell America that tough training was essential to a good army and that easy training meant only greater casualties. Mr. Ingersoll does two things: he gives a good systematic outline of the structure of the Army, making the point that "the business of surviving and moving itself from one place to another is ninety per cent of the army's business"; and he tells, as a good newspaperman, the detailed story of one operation near Gafsa in Tunisia.

BROWN: *To All Hands*

John Mason Brown, popular New York dramatic critic, entered the Navy, found his way into the unusual role of battleship narrator. Since only about five per cent of the personnel on a battleship can see much of the action, it is a frequent practice to have the progress of battle described over the loud-speaking system. Each afternoon Lt. Brown "broadcast" to the men on the flagship of Commander Kirk of the Sixth Amphibious. The broadcasts preceding and during the Sicilian invasion make up (with many good pictures) the book *To All Hands* (McGraw-Hill, $2.75). Here are colorful descriptions of one type of military life and action. A most interesting addition to any browsing shelf.

BROWN: *Many a Watchful Night*

More recently another book by Lt. Brown, *Many a Watchful Night* (McGraw-Hill, $2.75), describing the invasion of Normandy and the contacts of American soldiers with England before D-Day, has appeared.

Patrick Geddes

By JOHN O. GROSS

PATRICK GEDDES, *by Philip Boardman. University of North Carolina Press, 504 pp., $5.*

Lewis Mumford in his introduction to *Patrick Geddes* says that there are some competent scholars who classify Geddes with Aristotle. Geddes also is compared with Leonardo da Vinci as a person in whom was "incarnated the forces of a civilization that is still in embryo." The reader who, at the outset, is challenged to meet "one of the truly seminal minds" that the last century produced, after reading the book knows that he has followed a man who "was fully awakened to all the possibilities of being alive."

Geddes began his professional work as a biologist but before his death earned additional labels: botanist, sociologist, educator, writer, historian, city planner, philosopher, publisher, professor, gardener, builder, lecturer, reclamation expert, geographer; in brief, an academic jack-of-all subjects and master of many.

As an educator, he aimed to bridge the gulf between the body of knowledge and its practical application to human problems. When he applied to the University of Edinburgh for a professorship of botany, the curators complained that he was interested in subjects "that no self-respecting botanist would venture to touch." The unbecoming conduct consisted of relating biology to life.

Geddes could not be confined to his field but trespassed on his colleagues and had an "annoying interest in all departments." Later, as professor of botany at University College in Dundee, he urged upon the English professor a garden of the poets' flowers where students could "study the living flowers instead of remaining content with a pleasant-sounding word on a printed page." "Education," he contended, "is not merely by and for the sake of thought; it is in a still higher degree by and for the sake of action."

This philosophy was applied to the education of his own children. The only way to avoid the miseducation of his children, he held, was to keep them away from school and educate them at home. He believed that a child's emotional development should come first, his physical growth second, and his intellectual life last—Heart, hand, and head in that order. He did not outlaw the three R's for the three H's but thought that reading and spelling, writing and arithmetic could best be learned indirectly in vital experiences in the great world outside of the classroom. The child's desire of seeing and hearing, touching and handling, of smelling and tasting are all true and healthy hungers and it can hardly be too strongly insisted that good teaching begins neither with knowledge nor discipline but through delight. He differed from John Dewey in his view on occupational education in that he took the pupils out into the world where men performed their tasks while Dewey brought the crafts into schools.

He held that his children were educated for the future and for real work in any part of the world—not just one part. His oldest son at 22 won his degree with highest honors in botany at Edinburgh and, during the first World War, distinguished himself as the best observer on the Western Front in captive-balloons. These accomplishments, Geddes contended, were not because the youth was an exceptional person, but "simply a good all-round character" and had been educated properly.

Geddes felt called to blast his colleagues out of their academic ruts. Universities were "museums for the preservation of intellectual antiquities"—"refugees for exploded ideas,"—"pedantic cram shops"—"academic second-hand clothing shops." Higher education is, he said, "dominated by the cult of specialism" and the university man is a "hermit in solitary confinement, a recluse occupying one cell in the great dungeon of intellectual life-imprisonment."

Geddes called a Bachelor of Arts one who is completely ignorant of the natural world, yet able to talk glibly about it; and the Bachelor of Science, a fact-stuffed illiterate who knows neither how to speak or write decently. University presidents were "often retired veterans of other experience more or less adaptable; sometimes a mere dignitary of conventional stuffing sitting on the safety valve of youth." Often a president is "a supermendicant returning cheque laden to the college treasurer from his rounds; yet too often also an anxious business man perplexed to make both ends meet." Little wonder that his colleagues called him an "intellectual prostitute" and worked to protect their departmental pastures from his grazing.

Foe of Mental Ruts

On the constructive side, he aided education by opening up extension centers for "peddling education to the provinces" and established summer vacation courses similar to the ones conducted at Chautauqua. He projected a slum-clearing project in order to establish student hostels. After he passed seventy, he founded Scots College, a hall of residence for foreign students at University of Montpellier.

Geddes' biology naturally led to the improvement of material environment, the hygiene of the city and the housing of the citizens. He illustrated his views by his own practice. After his marriage, he and his wife spent one year in a brick house in Edinburgh and then moved to a flat in the "most infernal slumdoms of Europe," where he "began his long career as a pioneer in slum clearance and town planning." They made their tenement a model for reclamation, "an oasis of light and cleanliness" and "out of this cleaning came new buildings, new ideas and new institutions."

His work as a city planner was destined to carry his influence further than his connection with botany. To him goes the credit for "initiating regional and civic surveys on comprehensive lines." His ideas on town planning were demonstrated by an elaborate exhibit of urban development from early Egypt to twentieth century Europe and America. His services as a town-planner were utilized by the Viceroy of Ireland when he contemplated the replanning of Dublin. Dunfermline, the Scottish town where Andrew Carnegie was born, received a gift of $2,500,000 from Carnegie to bring into "the monotonous lives of the toiling masses of Dunfermline more of sweetness and light" and Geddes was asked to plan the city. His three volumes of plans for that town show a comprehensive understanding of how a healthy city should be built. He did not overlook the minute matters of city life and in this survey urged the adoption of well-designed kitchens because of the effect they will have upon "the culture and status of women."

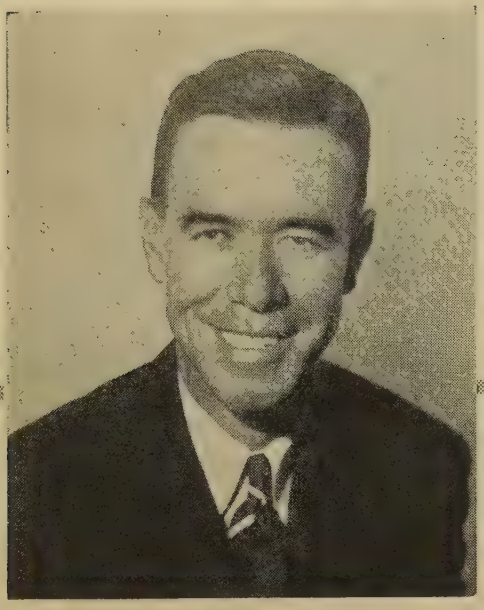
In India, he was asked to make a plan for a plague-ridden city where one's life expectancy was only 18.6 years. Suspicious natives accused him of being the disease-carrier. He overcame their fear and opposition by staging a gigantic movement to clean up plague-spreading filth and ingeniously injected into the whole community a new spirit of house-pride among the natives. When the plague came to an end, through the cleaning and change of season, he was called the "Sahib that charmed away the plague."

Geddes, the philosopher, attacked the evil of war through World War I. He perceived the essential issues of it and fearlessly exposed the Prussian cult. He believed that the Germans had applied the popular conception of the Darwinian interpretation of nature into political action. Over against this mechanistic conception he projected the view "of the culture of existence," the care and nurture of life. Spiritual power alone he held would remake the fabric of civilization. Physical reconstruction, he kept saying after the war, is always futile "unless accompanied by mental, moral and social renewal." He challenged Thomas Huxley's idea that life was a "gladiator's show," but contended that the basic feature of all life was the sacrifice of the mother for her child. "Life is not really a gladiator's show; it is rather, a vast mother's meeting."

One who reads this volume will experience "both perplexity and frustration." The very excellence of the work makes one wonder why this genius exerted so little direct influence upon his day. Perhaps he himself has given the reasons. "I am like a cuckoo," he once said, "who leaves her eggs in other birds' nests and is only too glad to have someone else feed them and care for them until they are ready to fly by themselves." He made no effort to publish his thoughts because he believed that "when a man starts to crystallize his thoughts into print, he ceases to think."

Lewis Mumford, his disciple, predicts that in time men will treasure the life-insurgence of Patrick Geddes as they now value the equanimity of Socrates or the vision of Plato. And Philip Boardman, his biographer, holds that his subject will be remembered as one "who taught by unending example that the only way to live is to take part fully and fearlessly in life."

After reading this moving biography, I thoroughly sympathize with Amelia Defries' extravagant tribute: "Professor Geddes is the most educative person I have known, the most thought-stimulating man I have met. He has more ideas to the square inch than anyone else I have ever heard or seen. His cerebral variability must be extraordinary."



Weighing the

THERE is a tendency almost irresistible to despise the present and glorify the past. We should be on our guard against it, for more times than not, it is of the devil. The present, when looked at through the mist of years, becomes romantic, heroic, and altogether significant. Woe to the preacher, therefore, who can see nothing in his time but a willful and perverse generation, fit only for destruction.

Yet in the field of literature, we shall not be wrong if we bring modern writing under the judgment of the old. Schools of writing may come and go, but underneath them and judging them is the question of the writer's ability to illuminate life and find men wherever they live, whenever they live, and whoever they may be.

In the light of this, there is revealed the mediocrity of most modern novels. An important article in the May, 1944, *Harper's*, by Diana Trilling, book reviewer for *The Nation*, points this out clearly and convincingly. She says that book reviewers compare this week's new novel with last week's instead of with the truly fine book of twenty years ago. What novel have you read in these war years that has been a landmark in your emotional life? I would agree with Miss Trilling that I cannot name one, and the vast majority are hardly worth reading even in the condensation of *Omnibook* or the *Reader's Digest*. First-rate writing we have in abundance, and many of our war correspondents are helping us to see the war through their power of clear, direct expression. But most modern novels do not come alive and their characters seem to be mere automatons moved mechanically to illustrate a social theory or used to present an economic point of view.

If we should ask the reason for this, it would seem to me to be the inevitable result of our loss of reverence for personality. The individual has been lost in the conflict between tendencies and forces. Unlike the Greeks, we cannot see the individual man's defiance of these forces as heroic, but only futile. Having denied God, we have destroyed the joy of defiance. Since the world has grown too tragic to inspire men without faith, it can only crush them.

Now this situation is of concern to the preacher, for there is a sense in which his task is similar to the novelist's. Both need to create, not merely report, and both must find the way to make their words become alive. The sermon must be as different from the lecture as the novel is from the treatise. It would seem, therefore, that the preacher ought to read novels and try to learn how the great novelists do their work. And if great novels are not being written now, then turn to the past! It is more important to read a great book than to be familiar with this month's best-seller.

One of the best preachers I ever listened to impressed me as being saturated with the classics. One might not hear the newest book quoted in his sermons, but one would be certain to learn something of the literature that has stood the test of the years. One of my friends who loves music remarked one time that he often bought a symphonic album which he had never heard, but which he knew he wanted in his library because it had won its place. There is hardly any test so difficult to meet as the test of time. The preacher will do well to let Time be his book reviewer.

As an example of what has been said, we might consider Thackeray's *Vanity Fair*. Most of us have read it at one time or another but have we read it recently? Bring it into the context of present day novels and some great contrasts will appear, most of them in favor of the older book. Thackeray's story is not dependent on plot but it lives because its characters live and everyman sees himself in them. Here is the dignity, the goodness, the cheapness, the evil, the selfishness, the generosity of human nature. No man can read it without being wiser, more sympathetic, more sensitive to his brethren. One has the feeling that the important things are not governments or social systems, but Becky Sharp, Amelia Sedley, Captain Dobbin and the rest. Former critics attacked Thackeray because he was too cynical; modern critics may attack him because he knows nothing about Marx or Freud. I think he knows life, and that his gentle satire never gets in the way of a fundamental faith in a moral world.

Vanity Fair has those refreshing asides, always pungent and revealing, which we often associate with Dickens and Mark Twain. He writes about Becky Sharp:

"All the world used her ill, said this young misanthropist, and we may

Modern Novel

By GERALD KENNEDY

be pretty certain that persons whom all the world treats ill deserve entirely the treatment they get. The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly kind companion; and so let all young persons take their choice."

After writing a chapter that is short and not too exciting he says:

"Are not there little chapters in everybody's life, that seem to be nothing, and yet affect all the rest of the history?"

This is the kind of writing that runs through all the book. It is the homiletic mind which sees important truth in unimportant happenings, and it benefits a preacher to associate with such a mind.

When it comes to philosophizing on what might have been, Thackeray is a believer in free will and choice. His is not the sour acceptance of an inevitable fate that we find, for example, in Thomas Hardy. He portrays Lady Crawley as a weeping, characterless, crushed creature who was abused by her husband because of her lowly birth. And the author writes:

"O Vanity Fair—Vanity Fair! This might have been, but for you, a cheery lass:—Peter Butt and Rose a happy man and wife, in a snug farm, with a hearty family; and an honest portion of pleasures, cares, hopes and struggles:—but a title and a coach and four are toys more precious than happiness in Vanity Fair: and if Harry the Eighth or Bluebeard were alive now, and wanted a tenth wife, do you suppose he could not get the prettiest girl that shall be presented this season?"

He shows Miss Crawley, rich, selfish, old: "Picture to yourself, oh fair young reader, a worldly, selfish, graceless, thankless, religionless old woman, writhing in pain and fear, and without her wig. Picture her to yourself, and ere you be old, learn to love and pray!"

There is a sermon there.

Thackeray was criticized for drawing bad characters with sharper outline than his good characters. But evil is always easier to portray and make dramatic than goodness. Thackeray never went to the extent of some modern realists who not only are at their best in portraying evil but who do not seem to know how to appreciate, even dimly, the spiritual qualities created by goodness. He has no doubt that the evil Osborne has made a poor bargain in comparison with the good Dobbin, and that Becky Sharp will end badly in comparison with the blind (one might almost say the stupid) goodness of Amelia Sedley. He sees through it all.

"Are there not moments when one grows sick of grinning and tumbling, and the jingling of cap and bells? This, dear friends and companions, is my amiable object—to walk with you through the Fair, to examine the shops and the shows there; and that we should all come home after the flare, and the noise, and the gaiety, and be perfectly miserable in private."

Vanity Fair has a broad sweep that includes all classes and conditions of men. It seems to catch the spirit of a period and to present a cross-section of a century. Here are to be found the socially great and the rich, but also the unknown and the humble members of great households.

The man who can move from the rich to the poor, from the great to the small, from the famous to the unknown, and see the essential human characteristics in each is a man that it will pay any preacher to cultivate.

Becky's little boy crept down stairs one day to hear his mother singing to a gentleman whom gossip called her lover. The door opened suddenly and the mother struck the child in her anger. He fled to the kitchen in tears and with a broken heart. And the author relates:

"The cook looked at the housemaid: the housemaid looked knowingly at the footman—the awful kitchen inquisition which sits in judgment in every house, and knows everything, sat on Rebecca at that moment."

Over the actions of the powerful, there is the judgment of the humble which soon or late they must face.

This is a book to stimulate the imagination and to open up the heart to wider sympathy. It is the kind of book to help clothe the skeleton of the sermon's outline with living flesh. It is a book that brings ideas to life in people, that finds the universal in the particular, and that is what the sermon ought to do. The seventeenth century Puritan, Prynne, who bewailed the fact that over forty thousand play books were sold in two years more easily "than the choicest sermons" should have asked why. We modern preachers would do well to discover why great novels never grow old, and then incorporate some of their insight into our preaching.

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Waldo Frank's Essays on the Jews

THE JEW IN OUR DAY, *by Waldo Frank (Introduction by Reinhold Niebuhr). Duell, Sloan & Pearce, 199 pp., $2.50.*

This book consists of a series of essays concerning the Jew, the problem which he creates, and his place in various parts of Occidental Society. The fact that the essays were written over a period of more than fifteen years, during which time facts as well as ideas and attitudes change, somewhat explains the book's lack of continuity. But the material presented is clear and enlightening, although, for the most part, too philosophical for the casual reader.

The author's main premise is that the Jews are different from the people among whom they live. It is because of these differences that the Jews find themselves being opposed and persecuted in the world today. These differences originated in a peculiar way of life designed to keep alive specific ideals first set forth three thousand years ago by the Prophets of Israel and coming down to the present time—in part at least—as a leavening and uplifting influence in Western civilization. Three main ideals seem to be the mainspring of Jewish influence today. They are, first, "that life has meaning both for the individual and for society"; second, "that every person can discover this meaning for himself if he will"; and third, "that the main purpose of life is to win the world to a brotherhood of man through justice, mercy, and love."

The peculiar way of life followed by many of the Jewish people today tends to make these three ideals the focus of the Jew's existence. It also brings them into contrast with the cultural groups with whom they come in contact and this frequently leads to misunderstanding and conflict.

The Jews of the world are classified into a number of groups. There are the people who were born of Jewish parents but have become gentiles in both thought and act. There are the Jews who privately live as Jews but are gentiles in all of their ideals and social relations. Then there are the Nationalistic Jews, who think of Jewry as a political entity and agitate for a political home for the Jews. Again there are the Jews who use their differences to gain all they can for themselves in prominence and power. And finally there are the Jews who care little for fame or fortune, but only that they may live a satisfying life according to their ideals. Many of the Jews—all but the last class—often complain that they are not different from other people and wonder why they are being persecuted. The latter know why they are being persecuted as their fathers before them knew, and they accept it as a part of their lot, that the ideals of Israel, as understood by them, may be maintained.

The conflict between the dictator regimes of Europe and the Jew is of more importance than appears on the surface. This does not minimize the importance of the slaughter of thousands, and the cruel treatment of other hundreds of thousands, but this persecution has far greater significance than the numbers indicate. It represents the conflict between two ideologies, that of master and slave where the worth of the individual is minimized as contrasted with the democratic principle recognizing the worth of the individual. This is the conflict which has been waged by the Jew for three millenniums. Out of a social situation where the ruling classes were supreme and the individual was of little worth, the Jewish Prophets brought forth the ideal that the real worth in any social group rests in the individual. While at times the Jews have strayed from that ideal, yet Jewish idealism and thought have maintained that fact as the center of Jewish life. Through the migration of the Jews to Europe, together with the evolution of the Christian tradition and its spread to Greece, Rome, Europe, and finally to the Americas, this same ideal came to be the vitalizing force in American democracy. In fighting the Jews, the Nazis are fighting the democratic principle. By destroying Judaism, the spark which vitalized the democratic ideal could be destroyed, and thus the Nazis hoped to destroy democracy without themselves having the democratic peoples arrayed against them.

We agree with the author that the Jews may contribute much to the various cultures of which they are a part. That the main part of these contributions must of necessity be Jewish in character is not so clear. The importance of Jewish influence in the life of the working man through the work of Marx and Spinoza seems to be overstressed, as is also the importance of the Jew in the life of the Spanish people through the work of Rojas in La Celestina.

No thinking person will disagree with the statement that America has a place of destiny in the world today and that American Jewry has a place of equal importance in the world of Jewish affairs. What will be the effect upon the Jews, if they insist in maintaining their differences—differences which in many instances have little to do with their ideals of service and democracy—in a world where many forces are seeking to reconcile such differences and bring people together? This is one of the questions which is not answered, if indeed there is an answer.

If, however, the Jews continue their efforts toward bringing about the brotherhood of man, which is the democratic ideal, then we other people of the Americas may well concede the Jews their other differences and accept them as a vital ally in bringing about a democracy for all the world.—***Wayne T. Gray.***

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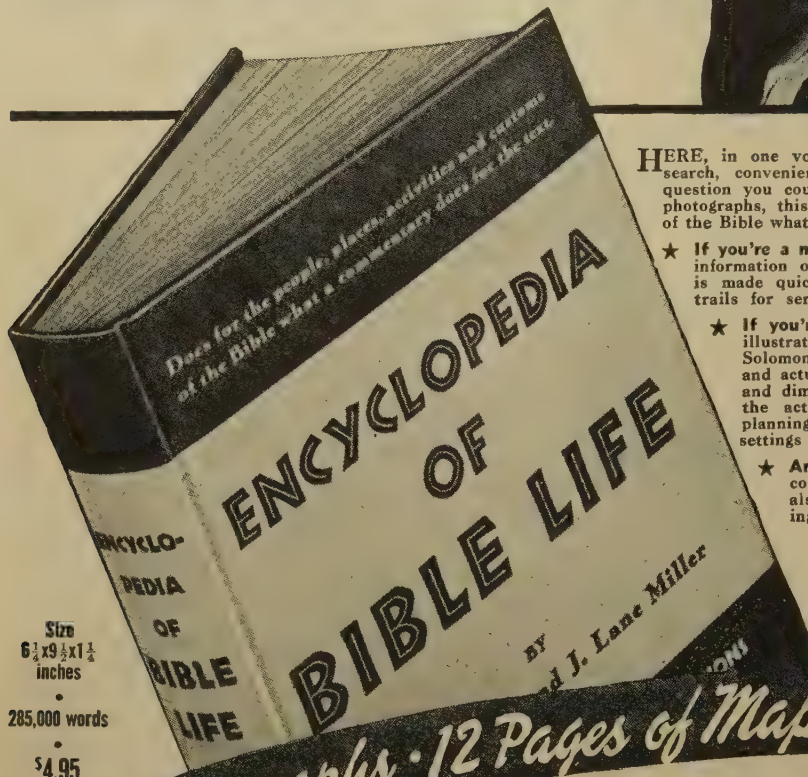
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245 Photographs · 12 Pages of Maps · Covers 1694 Subjects

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14. Camel aiding a Syrian farmer by pumping water to irrigate his fields.

This photograph, shown here less than one-quarter the size of the actual photograph in the book, well illustrates how modern pictures, properly selected, can still re-create the authentic costumes and people of ancient times.

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182. Palestinian sop dishes with a water cruse (John 13:26).

165. "It now being eventide, he went out unto Bethany with the twelve" Mark 11: 11).

About the authors:

Dr. J. Lane Miller is a graduate of Drew Theological Seminary and has served outstanding Methodist churches in Pennsylvania and New York. Both text and photographs in *Encyclopedia of Bible Life* have been authenticated by leading experts.

Mrs. Madeline S. Miller is the author of *New Testament Women and Problems of Today, Church Pageantry,* and *Footprints in Palestine.*

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Arts and Crafts	Business Transactions
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Homes	Islands
Jewelry	Musical Instruments
Nutrition	Ornithology
Professions and Trades	Roads, Streets, Transportation
Social Structures	Viticulture
Water Supply	Worship

THE 22 major sections listed above appear in alphabetical order in the book. Under each of them are many subtopics—1694 in all. Under *Agriculture,* for example, 24 pages of text and 10 superlative photographs show in vivid detail the beginning of agriculture in early Palestine, the systems of irrigation, the ownership of lands, the primitive tools used in farming, etc.

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On How the Prophets Speak to Our Times

THE RELEVANCE OF THE PROPHETS, *by R. B. Y. Scott. Macmillan, 237 pp., $2.50.*

THOSE who have found little worth in many of the more recent books on prophecy will be delighted to find a fresh study which makes a real contribution to our understanding of the prophets. Writing with the exactness of fine scholarship and with the spirit of a modern prophet, Dr. Scott lifts the essential message of the Old Testament out of the confusing mass of critical difficulties which enshroud it and presents it in a manner clearly understandable.

A serious study of the prophets is vital in an age which requires a religion which goes beyond conventional worship. We need to grasp the fundamentals of their thinking and of their preaching. Those who insist upon making prophecy synonymous with prediction and upon using their message "as a soothsayer's manual for predicting the future" are missing that which makes the prophets essential to the development of religion and indispensable to religion's message for the modern world. Those who lean heavily upon apocalyptic literature rather than upon the classical writing of the prophets are losing the moral earnestness and ethical dynamic which is the essence of all vitally effective preaching.

Dr. Scott's thesis is this: "Their relevance today is therefore not that they foresaw the course of events in the modern world. But, though they do not speak *of* our age they do speak *to* it, because our age also is critical and the issues at stake are spiritual and moral. If we can get past the local and temporal setting of their Word as spoken to men of the ancient world, we shall find that it is spoken to us too."

The author's development of this thesis consists of ten well planned chapters. The first five are devoted to a survey of prophecy—its meaning, its times, its antecedents, its growth, and its typical forms. At first glance it may appear that the scope of the study is too wide. For example, to present in twenty-two pages a study of the development of Hebrew social life from the early pastoral stage to the Exile (Chapter II), or to devote one short chapter to the history of prophecy from Moses to post-exilic apocalypticism (Chapter IV) may hint at generalization or over-simplification. This is, however, all part of the author's plan of presentation, for "to declare that the prophets are or are not relevant for the modern world is a pretense, until one has a fairly clear grasp of the prophetic movement and literature as a phenomenon in itself."

It is in Chapters VI - X that Dr. Scott makes his most original contribution by analyzing and interpreting the religious and social thought of the prophets. Although the prophets were not theologians, "a theology is implicit in any serious religious utterance." They added new content to the concept of God and a new moral emphasis to religion.

The prophetic idea of religion as a covenant relationship with God sharply distinguishes religion from mere legalism or priestly cultism. For example, "if religion is essentially a relationship between a God who speaks and acts, and a community whose part it is to hear and obey in trust and loyalty, then sin is any act or attitude (or any failure) of man which disrupts that relationship." Prophetic religion envisions a God actively working in history, intensely interested in what happens to mankind. It has a social consciousness with a sense of urgency which demands moral decision.

Prophetic religion sees the plan and purposes of God as basic to the structure of reality and to the unraveling of human history. Such a philosophy is certain to be relevant to our age. "God is not outside the democratic struggle but within it. Democracy can fulfill its promise and endure, only as it strives to embody ever more fully the ways of the Kingdom of God." That type of thinking offers sanity to a baffled world. It results in a constant awareness of God and a recognition of man's part in God's creative purpose.

This book is a real treat to one who has watched so much of our muddled religious thinking jump from the quicksand of vacant humanism to the abyss of theological retreatism without ever landing upon the solid ground between. Vital religion needs the type of revelation which "not only reveals God to man but also reveals man to himself." Such a revelation is to be found in a searching study of the prophets.—***John L. Knight, Jr.***

BOOKS BRIEFLY NOTED

QUIT YOU LIKE MEN, ***by Carl Hopkins Elmore. Scribner's, 180 pp., $2.***

"Plain talk" to young people is the aim—and achievement—of this volume by the former minister of First Presbyterian Church, Englewood, N. J. The author provides a very sympathetic and very practical analysis of many problems which beset young people today.

BEHOLD THE MAN, ***edited by Ralph L. Woods. Macmillan Co., 565 pp., $3.***

Pastors will find this anthology a fine resource for famous statements about Jesus. The book contains the opinions, observations, and interpretations of Jesus Christ by about 400 outstanding persons throughout the ages.

THE NEGRO IN AMERICAN LIFE, ***by John Becker. Julian Messner, Inc., 53 pp., $1.***

Sponsored by the Council Against Intolerance in America, this picture-form presentation seeks to dispell the "false and stupid images" which have grown up around the American Negro. The photographs and brief lines of copy show the Negro's contribution to American life from the American Revolution until now. Negro leaders in the arts, education, law, medicine, science, sports, and military life are presented. A regrettable omission is the Negro's contribution to America's religious life.

A TREASURY OF GREAT SERMONS, ***selected by Daniel A. Poling. Greenberg, 198 pp., $1.50.***

The author says in the foreword, "The man who reaches the guarded heights of pulpit greatness preaches always from the heart and hunger of the people. . . . It is this characteristic or quality that has governed me in making the selections for this volume."

The volume attempts to include the greatest sermons of the ages, beginning with five sermons from the Bible and ending with selections from certain contemporary preachers. It has, of course, both the advantages and limitations of any work attempting such comprehensiveness.

Included are the Venerable Bede's "Meeting of Mercy and Justice," St. Francis of Assisi's "To the Birds," Henry Drummond's "The Greatest Thing in the World," Phillips Brooks' "The Candle of the Lord," and Martin Niemoller's "God Is My Fuehrer."

A brief preface by Dr. Poling accompanies each selection.

WANLESS OF INDIA, ***by Lillian E. Wanless. W. A. Wilde Co., 366 pp., $3.***

The wife of Sir William James Wanless, famed missionary surgeon, writes the story of her husband's forty years of work in India. Though parts of the book are fictional, it is an excellent interpretation of India.

PALESTRINA SAVIOR OF CHURCH MUSIC, ***by Charles Angoff. Bernard Ackerman, Inc., 64 pp., $1.50.***

This brief story of one of the great Catholic composers will be of interest mainly to the student of church music, though the book is written in a style designed to appeal to the general reader.

THE GREEN YEARS, ***by A. J. Cronin. Little, Brown & Company, 347 pp., $2.50.***

This novel is another Cronin version of the struggle that seems inevitably to occur when a sensitive being is let loose upon the world.

Robert Shannon is not an unworthy symbol of that struggle. As an individual, he demands not only the reader's sympathy but also his respect. He is torn between religion and science, and, of course, suffers the many lesser torments involved. The cleavage between the two is not so sharply, and, consequently, not so convincingly, drawn as it has been in other novels. But that is the fault, not of Robert Shannon, but of a novelist who lacks the courage of his own convictions.

MISSIONARY DOCTOR, ***by Mary Floyd Cushman. Harper Brothers, 279 pp., $2.75.***

At the age of 53, Mary Floyd Cushman left Maine, where she was successfully established as a physician and surgeon, and went to Africa as a missionary. Her autobiography is an account, stimulating and dramatic, of the twenty years spent there.

Angola, Portuguese West Africa, affords living monuments of her unselfish and inspirational work. The bush country of West Africa can now, after her twenty years of service as a physician and missionary, boast of a hospital modernly equipped, a number of dispensaries, and many eager men and women who have been trained by her to carry on the work admirably begun.

VICTIM OR VICTOR, ***edited by Paul Zeller Strodach. Muhlenberg Press, 210 pp., $2.***

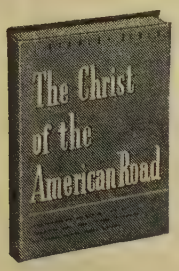
This is the fifth in a series of annual volumes on selected gospel texts for the Sundays and other related days in the pre-Lenten and Lenten Seasons. The book is a collection of sermons by Lutheran ministers, including Paul Scherer, Albert H. Keck, Albert M. Lutton, Carl R. Simon, and others.

THE MEMORIAL SERVICE, ***by Andrew W. Blackwood. Westminster Press, $ .25.***

A suggested program with services outlined for those who have fallen in battle. It will be useful to ministers, choir masters, and all of those interested in such a service. It is suggestive and worth while.—*F. Fagan Thompson.*

PELOUBET'S SELECT NOTES, ***by Wilbur M. Smith. W. A. Wilde Co., 443 pp., $2.***

Commentary on the International Bible Lessons for Christian Teaching, Uniform Series 1945—Cycle of 1945-50.



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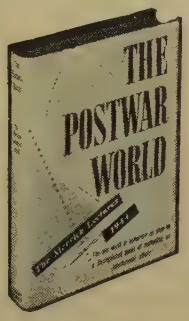

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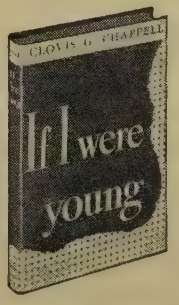

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Worship:

By

E. WINSTON JONES

In the fundamental experiences of worship--the sense of thankfulness and the need for spiritual help and forgiveness--all ages meet on common ground, believes E. Winston Jones, pastor, St. Paul Methodist Church, Springfield, Ohio.

THERE are many phases of life where children and adults do not stand upon common ground, but very significantly there is one place where they do. That common ground is found in worship. Of course the adult experiences in more maturity what the child experiences in less maturity, but for all that, they are not so far apart as it is commonly supposed. Beneath their widely varying concepts there is a basic at-oneness in the worship experience.

One of the fundamental elements in worship is a sense of wonder and mystery, and here the adult must confront the totality of the universe in much the same manner as the child. Our much-vaunted knowledge and understanding shrink into insignificance when placed over against life's unfathomableness. Sir Isaac Newton spoke for every great scientist when he said: "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of Truth lay all undiscovered before me."

A sense of gratitude for life's gifts is fundamental in worship. And again, thankfulness partakes of the same spirit whether on the child's level or the adult's. A child's prayer might be like the following one from *Prayers for Little Children* (Rand, McNally & Co.) edited by Mary Alice Jones.

[I] thank You, dear God, . . .

For the pretty flowers,
For the little birds
that sing;
For the butterflies,
The green grass
*and the trees.**

The adult will, of course, be conscious of the much larger range and extent of life's gifts, but the essence of the experience is one.

Again, the child's need for spiritual help partakes of the same nature as that of the adult. Note this child's prayer from *My Own Book of Prayers* (Rand, McNally & Co.) also edited by Mary Alice Jones:

There are hard things
That I must do today,
Dear God.
Hard things,
But I should like
To do them well,
Be near me
Through the day
And help me do
*The hard things well.**

The implications of this prayer are quite different on the various levels of experience. But the child's seemingly trivial problems and difficulties are as real to him as the larger issues are to one of more advanced years.

The same principle applies in considering the need *for* and the experience *of* forgiveness. The child might say this of himself, to quote again from *My Own Book of Prayers:*

Dear God,
All wise and loving, too.
I come to tell You
Of the wrong I've done.
I did not want to do it, God,
I don't know why I did.
I feel ashamed and sorry, God,
About the wrong I've done.
I know that You are sorry, too,
And wish that I'd been strong.
Forgive me, God;
I know You will,
*Because You understand.**

The child's naughtiness may be far removed from that of the adult, and yet, what more can the adult say for himself? To be sure, he will be involved in experiences that go way beyond the range of young minds, but after all, a mistake is a mistake, a wrong is a wrong, a sense of shame is a sense of shame, no matter on what level. And a sense of forgiveness, too, has the same meaning on different levels of experience.

Let us turn now to mystical awareness of God. Consider these lines from Edna St. Vincent Millay's poem, "God's World."

O world, I cannot hold thee close
enough!
Thy winds, thy wide gray skies!
Thy mists, that roll and rise!
Thy woods, this autumn day, that
ache and sag

* Used by permission.

Common Ground for Children and Adults

And all but cry with colour! That gaunt crag
To crush! To lift the lean of that black bluff!
World, World, I cannot get thee close enough! *

This is an exalted adult experience. Yet how much it has in common with the experience of a little girl who stretched out her arms to the sunshine and the wind and the trees, and exclaimed with rapture, "I love you, world!"

Consider further the realm of life's intangibles. Mildred and Frank Eakin, in their book *Your Child's Religion*, relate an interesting experience with a group of fourth-grade children. They visited a church building with richly carved altar, lectern, reredos, high-vaulted ceilings, and beautiful stained-glass windows. They were greatly inspired. But in talking about it later the children agreed that they had been affected most by none of the things upon which their eyes had fastened. They had been affected most by the "atmosphere." It is here, in feeling the "atmosphere" of worship that children and adults stand most completely upon common ground.

I

Worship, in its largest and highest meaning, is fellowship. And this is not confined to any one age-group. Our best analogy is the family. There are clearly limits beyond which the younger members of the family group cannot share with those of more mature years, still there is a truly large and significant area of fellowship. This same degree of fellowship is not only possible in worship—it is sorely needed.

Naturally the child's limitations must be recognized in the total program of the Church. The church school must take into account the same factors which are taken into account in the public schools. It is important for us to employ the techniques and procedures best adapted to various age levels. But the church school is only a part of the total program of the Church. The worship service can and should be the one place where age divisions are transcended. It deals with a side of life where adults and children, beyond the earlier grades at least, can and should share together with mutual benefit.

II

It is important that the content of the worship service be partially comprehensible to the younger children present, but it is by no means necessary that they understand everything. It is much more important for children to be impressed with a sense of dramatic movement, to catch the spirit of the occasion and to feel its significance. And, incidentally, the feeling of significance is best impressed upon young hearts by the presence of parents, teachers and others in various positions of trust and responsibility in the Church and the community.

There is much difference of opinion as to the proper age for child participation in a worship service with adults. Obviously it depends in large part upon the nature of the service—whether or not it recognizes the needs of both children and adults. The word *both* needs to be stressed, for an effective family service cannot sacrifice either group for the other. It must not be above the children nor below the adults. This poses a problem that is difficult, but not impossible of solution. The difficulty is greatly lessened when we realize that the child's sense of participation is not primarily intellectual but emotional. Hence the importance of the dramatic element in worship—nothing cheap or theatrical, but something with beauty, stateliness, and dignity.

Lewis J. Sherrill, in his book *The Opening Doors of Childhood*, says that probably "the most significant learning which we ever achieve is emotional learning. Of course this emotional learning cannot safely be divorced very long from comprehension by a child, else we risk making the child an unthinking perpetrator of religious rites with the meaning gone out, Dr. Sherrill continues. "But this participation within a fellowship is the very first way by which a child begins to have the 'we feeling' about the Church. . . ."

It is in this light that children's sermons and other special devices for arousing and holding interest stand condemned. By such means the child is made to feel that he doesn't really belong in the service. He is an outsider to whom special concessions are made. It is much better for him to feel that he is a *regular* participant in the *regular* service, even though much of it is beyond his intellectual grasp.

III

Furthermore, the child learns something by imitation. In his book *The Religious Consciousness*, James B. Pratt makes this significant statement: "So close is the relation between reaction and feeling, between bodily expression and inner state, that he who imitates another's act, posture, or expression is likely to share at least incipiently in the mental attitude thus expressed. Here we have one of the most subtle, far-reaching, and long-enduring of all the influences that mould the religion of the

* From *God's World* (Harper Bros.). Used by permission.

child. . . . It is more important that he should imitate actions which are expressive of religious feelings . . . than that he should learn any amount of pious words."

The child's sense of belonging in the service will be further advanced by various means of direct participation in the program of worship. One means toward this end is the use of a children's choir. Such a group, however, should not be limited to periodic appearances, but should be given some part, no matter how small, in the regularly scheduled services. By this means it will be made clear that all the services, not just a special few, are for children and young people. But care must be taken not to eclipse or supplant the senior choir, else the adults will lose interest in the service. Major responsibility for the church music properly belongs to the adults, but the children can be used to good advantage in a supplementary capacity. The regular use of both groups will afford an excellent opportunity for intimate contact between children and adults and their co-operative ministry will help to further the family spirit in the pews.

Unfortunately, however, in this respect our theory is somewhat ahead of our practice because of the fact that the choir loft of our church will not accommodate both groups at the same time. We are forced to use our youth choir only periodically, but for two months in the summer the youth choir is in complete charge while the senior choir is on vacation. We are planning, however, for the time when regular participation by both groups will be possible.

When we come to the sermon we have reached a point where it becomes increasingly difficult to meet the needs of widely differing age groups. For this reason it may be wise to dismiss the younger members of the congregation. Where the age-line shall be drawn, will depend upon the minister—his temperament, his ability to use simple language, and upon the length of his sermons. Then, too, this matter must be looked at from another angle. It is better to dismiss children before they become tired and restless, thus preserving an association of pleasantness with their attendance. (Restlessness, it is well to note, is unavoidable in small children, on both physiological and psychological grounds, particularly where they have previously participated in a church school program.) In the second place, to dismiss the younger children will relieve the others of unnecessary annoyance and distraction. And in the third place, it will benefit both minister and congregation in that fewer limitations will be imposed upon the sermon. If justice is to be done the preaching ministry, a much larger field is needed than that which the child-mind affords. If the children have already attended a church school program they can participate in some kind of supervised activity upon their dismissal. It would doubtless be much better, however, if the church school program for children were not begun until this point in the worship service is reached. Of course there will be need for a nursery throughout the entire church and church school program.

IV

Perhaps a word about the sermon is in order. In this day and age brevity is an important consideration even from the standpoint of the adult. And if adults desire it, children and youth require it. In our church, the entire service is completed within fifty-five or sixty minutes, with the sermon seldom exceeding twenty-two minutes.

But brevity in itself is a negative virtue. In our services, we encourage the dramatic and emotional sense of participation in which all age groups share. We keep alive a sense of movement by the use of choral music, and by using brief organ interludes and a soft musical background to avoid pauses and breaks in the service. The sermon includes a good deal of illustrative material in order to bring the congregation into contact with great personalities who have dealt with everyday life situations. If the sermon can, in some degree at least, dramatize eternal truth, it will effectively carry forward and heighten the meaning of worship.

The sermon, however, is not the logical terminus of group worship. Indeed, there are those who insist that the sermon has little, if anything, to do with it! If we are thinking of worship in the restricted sense of conscious communion between ourselves and God, this is possibly true. But if the sermon serves to broaden outlook and enkindle devotion, then most assuredly it is an integral part of the total process of worship. But however that may be, the service logically and most effectively ends in personal commitment to God, through a brief moment of meditation and prayer, or through the affirmation of a devotional hymn.

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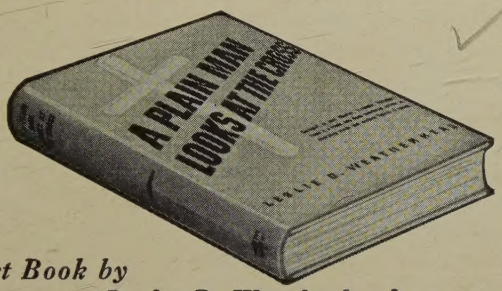

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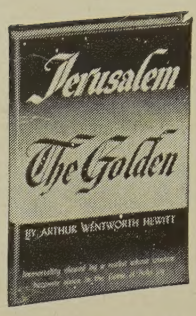

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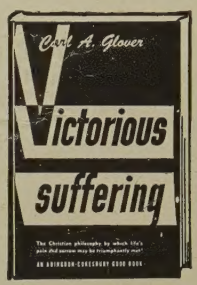

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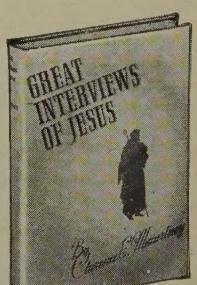

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February

¶ The February issue of *The Pastor* will be practical—like Stanley E. Skinner's article on "Observing Lent in the Rural Parish" and Carroll A. Wise's discussion of worship in relation to health. ¶ This issue will be inspirational—like Allan Knight Chalmers' sermon on "No Good for Evil" and K. Morgan Edwards' discussion of "Prayer in Time of War." It will be interpretive of the vital issues in life and religion which face the minister—like G. Bromley Oxnam's sermon on "The Embezzlement of Power" and Edward Thomas Ramsdell's article on "The Relevance of Christian Insights." ¶ It will give special attention to seasonal interests, including articles like John O. Gross' "Biographies for the Minister" and J. S. Scott's discussion of how to raise Race Relations Day Offerings—and C. Excelle Rozzelle's discussion of planning for Easter. From Hollywood, Glenn R. Phillips will tell the story of the Hollywood Interfaith Forum ¶ It should be noted that henceforth seasonal materials are being published earlier because of the difficulty of meeting wartime schedules. For example, most of the materials on Easter will appear in the February issue.